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SOME
THOUGHTS
CONCERNING
Education.

*Doctrina vires promovet insitas,
Rectique cultus pectora roborant:
Utcunque defecere mores,
De'decorant bene nata culpæ.*

Hor. L. IV. Od. 4.

By Mr. JOHN LOCKE.

The Sixth Edition Enlarged.

L O N D O N,

Printed for A. and J. Churchill, at the
Black Swan in Pater-noster-row, 1709.

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THOMAS

CONING



Education

Declarant bene et in
scriptis hunc
testatur
Declarant bene et in
scriptis hunc
testatur

H. A. IV. O.

By M. JOHN LOCKE

the said Edition

LONDON

Printed for A. and J. Clarke, at the
Black Swan in Pall-mall, 1700.

TO
Edward Clarke
OF CHIPLEY, Esq;

S I R,
THESE Thoughts concerning Education, which now come abroad into the World, do of right belong to You, being written several Tears since for Your Sake, and are no other than what You have already by You in my Letters. I have so little varied any thing, but only the Order of what was sent You at different Times, and on several Occasions, that the Reader will easily find, in the Familiarity and Fashion of the Style, that they were rather the private Conversation of Two Friends, than a Discourse designed for publick View.

The Importunity of Friends is the common Apology for Publications Men are afraid to own themselves forward to. But You know I can truly say, That if some, who having heard of these Papers of mine, had not pressed to see them, and afterwards to have them printed, they had lain dor-

The Epistle Dedicatory.

mant still in that Privacy they were designed for. But those whose Judgment I defer much to, telling me, That they were persuaded, that this rough Draught of mine might be of some use, if made more publick, touch'd upon what will always be very prevalent with me. For I think it every Man's indispensible Duty, to do all the Service he can to his Country: And I see not what Difference he puts between himself and his Cattel, who lives without that Thought. This Subject is of so great Concernment, and a right way of Education is of so general Advantage, that did I find my Abilities answer my Wishes, I should not have needed Exhortations or Importunities from others. However, the Meaness of these Papers, and my just Distrust of them, shall not keep me, by the Shame of doing so little, from contributing my Mite, when there is no more required of me, than my throwing it into the publick Receptacle. And if there be any more of their Size and Notions, who liked them so well, that they thought them worth printing, I may flatter my self, they will not be lost Labour to every Body.

I my self have been consulted of late by so many, who profess themselves at a Loss how to breed their Children; and the early
Cor-

The Epistle Dedicatory.

Corruption of Youth is now become so general a Complaint, that he cannot be thought wholly impertinent, who brings the Consideration of this Matter on the Stage, and offers something, if it be but to excite others, or afford Matter of Correction. For Errours in Education should be less indulged than any: These, like Faults in the first Concoction, that are never mended in the second or third, carry their afterwards-incorrigible Taint with them, through all the Parts and Stations of Life.

I am so far from being conceited of any thing I have here offered, that I should not be sorry, even for your sake, if some one abler and fitter for such a Task, would in a just Treatise of Education, suited to our English Gentry, rectifie the Mistakes I have made in this; it being much more desireable to me, that young Gentlemen should be put into (that which every one ought to be solicitous about) the best way of being formed and instructed, than that my Opinion should be received concerning it. You will however, in the mean time bear me Witness, that the Method here propos'd has had no ordinary Effects upon a Gentleman's Son, it was not designed for. I will not say the good Temper of the Child did not very much contribute to it,
but

The Epistle Dedicatory.

but this I think, you and the Parents are satisfied of, that a contrary Usage according to the ordinary Disciplining of Children, would not have mended that Temper, nor have brought him to be in Love with his Book, to take a Pleasure in Learning, and to desire as he does to be taught more, than those about him, think fit always to teach him.

But my Business is not to recommend this Treatise to you, whose Opinion of it I know already; nor it to the World, either by your Opinion or Patronage. The well Educating of their Children is so much the Duty and Concern of Parents, and the Welfare and Prosperity of the Nation so much depends on it, that I would have every one lay it seriously to Heart; and after having well examined and distinguished what Fancy, Custom or Reason advises in the Case, set his Helping Hand to promote every where that Way of training up Youth, with regard to their several Conditions, which is the easiest, shortest, and likeliest to produce vertuous, useful, and able Men in their distinct Callings: Though that most to be taken Care of, is the Gentleman's Calling. For if those of that Rank are by their Education once set right, they will quickly bring all the rest into Order.

The Epistle Dedicatory.

I know not whether I have done more than shewn my good Wishes towards it in this short Discourse ; such as it is the World now has it, and if there be any thing in it worth their Acceptance, they owe their Thanks to you for it. My Affection to you gave the first rise to it, and I am pleased, that I can leave to Posterity this Mark of the Friendship has been between us. For I know no greater Pleasure in this Life, nor a better Remembrance to be left behind one, than a long continued Friendship, with an honest, useful, and worthy Man, and Lover of his Country. I am,

S I R,

Your most humble and

7 March,
1690.

most faithful Servant,

JOHN LOCKE.

The Epistle Dedicatory

I know not whether I have done more
 than I have my good Master's service in
 this short Discourse; but if it is the
 Lord's will, and if I have been any
 thing in it worth your acceptance, I
 owe it to your favour, and to the
 favour of the Lord, who has given
 me grace to leave to Posterity
 this Mark of the Friendship that has be-
 tween us. For I know no greater Pleasure
 in this Life, nor a better Return to
 be left behind me, than to have
 Friendship, and a good
 memory of me, in your Country.



S I R

Your most humble and

7 March
 1690

most faithful servant

JOHN LOCKE

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SOME
THOUGHTS
CONCERNING
EDUCATION.

§. 1. **A** Sound Mind in a sound Body, is a short, but full Description of a happy State in this World: He that has these Two, has little more to wish for; and he that wants either of them, will be but little the better for any thing else. Mens Happiness or Misery, is most part of their own making. He, whose Mind directs not wisely, will never take the right Way; and he, whose Body is crazy and feeble, will never be able to advance in it. I confess, there are some Mens Constitutions of Body and Mind so vigorous, and well framed by Nature, that they need not much Assistance from others, but by the Strength of their natural Genius,
B they

they are from their Cradles carried towards what is Excellent ; and by the Privilege of their happy Constitutions, are able to do Wonders. But Examples of this Kind are but few, and I think I may say, that of all the Men we meet with, Nine Parts of Ten are what they are, Good or Evil, useful or not, by their Education. 'Tis that which makes the great Difference in Mankind. The little, or almost insensible Impressions on our tender Infancies, have very important and lasting Consequences : And there 'tis, as in the Fountains of some Rivers, where a gentle Application of the Hand turns the flexible Waters into Channels, that make them take quite contrary Courses ; and by this little Direction given them at first in the Source, they receive different Tendencies, and arrive at last, at very remote and distant Places.

§. 2. I imagine the Minds of Children as easily turned this or that way, as Water it self; and though this be the principal Part, and our main Care should be about the Inside, yet the Clay Cottage is not to be neglected. I shall therefore begin with the Case, and consider first the *Health* of the Body, as that, which

Health.



OF EDUCATION.

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which perhaps you may rather expect *Health*. from that Study I have been thought more peculiarly to have applied my self to ; and that also which will be soonest dispatched, as lying, if I guess not amiss, in a very little Compass.

§. 3. How necessary *Health* is to our Business and Happiness : And how requisite a strong Constitution, able to endure Hardships and Fatigue, is to one that will make any Figure in the World; is too obvious to need any Proof.

§. 4. The Consideration I shall here have of *Health*, shall be, not what a Physician ought to do with a sick or crazy Child ; but what the Parents, without the Help of Physick, should do for the *Preservation and Improvement of an Healthy*, or at least, *not sickly Constitution* in their Children : And this perhaps might be all dispatched, in this one short Rule, *viz.* That Gentlemen should use their Children, as the honest Farmers and substantial Yeomen do theirs. But because the Mothers possibly may think this a little too hard, and the Fathers too short, I shall explain my self more particularly : Only laying down this as a general and certain Observation for the Women to con-

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sider,

Health. sider, viz. That most Childrens Constitutions are either spoiled, or at least harmed, by *Cockering* and *Tenderness*.

Tender-ness. §. 5. The first Thing to be taken care of, is, That Children be not too warmly
Warmth. *Clad or Covered*, Winter or Summer. The Face, when we are Born, is no less tender than any other Part of the Body: 'Tis Use alone hardens it, and makes it more able to endure the Cold. And therefore the *Scythian* Philosopher gave a very significant Answer to the *Athenian*, who wonder'd how he could go Naked in Frost and Snow: How, said the *Scythian*, can you endure your Face exposed to the sharp Winter Air? My Face is used to it, said the *Athenian*. Think me all Face, replied the *Scythian*. Our Bodies will endure any thing, that from the Beginning they are accustomed to.

An eminent Instance of this, though in the contrary Excess of Heat, being to our present Purpose to shew what Use can do, I shall set down in the Author's Words, as I meet with it in a late ingenious Voyage †. 'The Heats, says he, are more violent in *Malta*, than in any Part of *Europe*; they exceed those of *Rome* it self, and are perfectly

† *Nouveau Voyage du Levant.*

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fectly stifling; and so much the *Warmth*
more, because there are seldom any
cooling Breezes here. This makes
the common People as Black as Gypsies: But yet the Peasants defie the
Sun; they work on in the hottest Part
of the Day, without Intermission, or
sheltering themselves from his scorching Rays. This has convinced me
that Nature can bring it self to many
things which seem impossible, provided we accustom our selves from
our Infancy. The *Malteses* do so, who
harden the Bodies of their Children,
and reconcile them to the Heat, by
making them go stark Naked, without
Shirt, Drawers, or any thing on
their Heads, from their Cradles till
they are Ten Years old.

Give me leave therefore to advise
you, not to fence too carefully against
the Cold of this our Climate: There
are those in *England* who wear the same
Clothes Winter and Summer, and that
without any Inconvenience, or more
Sense of Cold than others find. But if
the Mother will needs have an Allowance
for Frost and Snow, for fear of
Harm; and the Father for fear of Censure;
be sure let not his Winter-Cloth-

Warmth. ing be too warm: And amongst other things remember, That when Nature has so well covered his Head with Hair, and strengthen'd it with a Year or Two's Age, that he can run about by Day without a Cap, it is best that by Night a Child should also lie without one; there being nothing that more exposes to Head-ach, Colds, Catarrhs, Coughs, and several other Diseases, than keeping the *Head warm*.

§. 6. I have said *He* here, because the principal Aim of my Discourse is, how a young Gentleman should be brought up from his Infancy, which, in all things will not so perfectly suit the Education of *Daughters*; though where the Difference of Sex requires different Treatment, 'twill be no hard Matter to distinguish.

Feet.

§. 7. I would also advise his *Feet* to be washed every Day in cold Water; and to have his *Shoes* so thin, that they might leak and let in Water, when ever he comes near it. Here, I fear, I shall have the Mistress and Maids too against me. One will think it too filthy; and the other, perhaps, too much Pains to make clean his Stockings. But yet Truth will have it, that his Health is much

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much more worth than all such Con-^{Feet.} siderations, and Ten-times as much more. And he that considers how Mischievous and Mortal a Thing, taking *Wet in the Feet* is, to those who have been bred nicely, will wish he had with the poor People's Children gone *Bare-foot*; who, by that Means, come to be so reconciled by Custom, to *Wet* in their Feet, that they take no more Cold or Harm by it, than if they were *Wet* in their Hands. And what is it, I pray, that makes this great Difference between the Hands and the Feet in others, but only Custom? I doubt not, but if a Man from his Cradle had been always used to go *Bare-foot*, whilst his Hands were constantly wrapped up in warm Mittins, and covered with *Hand-shoes*, as the *Dutch* call *Gloves*; I doubt not, I say, but such a Custom would make taking *Wet* in his Hands as dangerous to him, as now taking *Wet* in their Feet is to a great many others. The Way to prevent this, is to have his Shoes made so, as to leak Water; and his Feet washed constantly every Day in cold Water. It is commendable for its Cleanliness: But that which I aim at in it is Health. And therefore

Feet.

I limit it not precisely to any Time of the Day. I have known it used every Night, with very good Success, and that all the Winter without the omitting it so much as one Night in extreme cold Weather; when thick Ice cover'd the Water, the Child bath'd his Legs and Feet in it; though he was of an Age not big enough to rub and wipe them himself, and when he began this Custom, was puleing and very tender. But the great End being to harden those Parts by a frequent and familiar use of cold Water, and thereby to prevent the Mischiefs that usually attend accidental taking Wet in the Feet in those who are bred otherwise; I think it may be left to the Prudence and Convenience of the Parents, to chuse either Night or Morning. The Time I deem indifferent, so the thing be effectually done. The Health and Hardiness procured by it, would be a good Purchase at a much dearer rate. To which, if I add the preventing of Corns, that to some Men would be a very valuable Consideration. But begin first in the Spring with luke-warm, and so colder and colder every time, till in a few Days, you come to perfectly cold

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cold Water, and then continue it so ^{Feet.} Winter and Summer. For it is to be observed in this, as in all other *Alterations* ^{Alterations.} from our ordinary way of Living, the Changes must be made by gentle and insensible Degrees; and so we may bring our Bodies to any thing, without Pain, and without Danger.

How fond Mothers are like to receive this Doctrine, is not hard to foresee. What can it be less than to Murder their tender Babes to use them thus? What! put their Feet in cold Water in Frost and Snow, when all one can do is little enough to keep them warm? A little to remove their Fears by Examples, without which the plainest Reason is seldom hearken'd to; *Seneca* tells us of himself, *Ep.* 53. and 83. that he used to Bathe himself in cold Spring Water in the midst of Winter. This, if he had not thought it not only tolerable, but healthy too, he would scarce have done; in an exuberant Fortune, that could well have born the Expence of a warm Bath; and in an Age (for he was then Old) that would have excused greater Indulgence. If we think his Stoical Principles led him to this Severity; let it be so, that this Sect reconciled

Feet.

conciled cold Water to his Sufferance: What made it agreeable to his Health? For that was not impair'd by this hard Usage. But what shall we say to *Horace*, who warm'd not himself with the Reputation of any Sect, and least of all affected Stoical Austerities? Yet he assures us, he was wont in the Winter Season to bathe himself in cold Water. But perhaps *Italy* will be thought much warmer than *England*, and the Chillness of their Waters not to come near ours in Winter. If the Rivers of *Italy* are warmer, those of *Germany* and *Poland* are much colder, than any in this our Country; and yet in these, the *Jews*, both Men and Women, bathe all over, at all Seasons of the Year, without any Prejudice to their Health. And every one is not apt to believe it is Miracle, or any peculiar Virtue of *St. Winifred's Well*, that makes the cold Waters of that famous Spring do no harm, to the tender Bodies that bathe in it. Every one is now full of the Miracles done by cold Baths on decay'd and weak Constitutions, for the Recovery of Health and Strength, and therefore they cannot be impracticable or intolerable for the improving and hardening the

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the Bodies of those who are in better Feet.
Circumstances.

If these Examples of grown Men be not thought yet to reach the Case of Children; but that they may be judg'd still to be too tender, and unable to bear such Usage; let them examine what the *Germans* of old, and the *Irish* now do to them; and they will find that Infants too, as tender as they are thought, may, without any Danger, endure Bathing, not only of their Feet, but of their whole Bodies in cold Water. And there are at this Day Ladies in the Highlands of *Scotland*, who use this Discipline to their Children in the midst of Winter; and find that cold Water does them no harm, even when there is Ice in it.

§. 8. I shall not need here to mention *Swim-
Swimming*, when he is of an Age able to *ming*.
learn, and has any one to teach him.
'Tis that saves many a Man's Life: And the *Romans* thought it so necessary, that they rank'd it with Letters; and it was the common Phrase to mark one ill Educated and good for Nothing; That he had neither learnt to Read nor to Swim. *Nec literas didicit nec natare*.
But besides the gaining a Skill, which
may

Swim-
ming.

may serve him at need ; the Advantages to Health, by often *Bathing in cold Water*, during the Heat of Summer, are so many, that I think nothing need to be said to encourage it, provided this one Caution be used, That he never go into the Water, when Exercise has at all warm'd him, or left any Emotion in his Blood or Pulse.

Air.

§. 9. Another Thing that is of great Advantage to every One's Health, but especially Children's, is, to be much in the *open Air*, and very little as may be by the Fire, even in Winter. By this he will accustom himself also to Heat and Cold, Shine and Rain; all which if a Man's Body will not endure, it will serve him to very little purpose in this World : And when he is grown up, it is too late to begin to use him to it : It must be got early and by Degrees. Thus the Body may be brought to bear almost any thing. If I should advise him to play in the *Wind and the Sun without a Hat*, I doubt whether it could be born. There would a Thousand Objections be made against it, which at last would amount to no more in Truth, than being Sunburnt. And if my young Master be to be kept always
in

in the Shade, and never exposed to the *Air*. Sun and Wind, for fear of his Complexion, it may be a good way to make him a *Beau*, but not a Man of Business. And although greater Regard be to be had to Beauty in the Daughters, yet I will take the Liberty to say, that the more they are in the *Air*, without Prejudice to their Faces, the stronger and healthier they will be; and the nearer they come to the Hardships of their Brothers in their Education, the greater Advantage will they receive from it all the remaining Part of their Lives.

§. 10. Playing in the *open Air*, has but this one Danger in it, that I know; and that is, That when he is hot with running up and down, he should sit or lie down on the cold or moist Earth. This I grant, and drinking cold Drink, when they are hot with Labour or Exercise, brings more People to the Grave, or to the Brink of it, by Fevers, and other Diseases, than any Thing I know. These Mischiefs are easily enough prevented whilst he is little, being then seldom out of sight. And if during his Childhood, he be constantly and rigorously kept from sitting on the Ground, or drinking any cold
Liquor,

Air.

Liquor, whilst he is hot, the Custom of Forbearing grown into Habit, will help much to preserve him, when he is no longer under his Maid's or Tutor's

Habits.

Eye. This is all I think can be done in the Case. For, as Years encrease, Liberty must come with them; and in a great many Things he must be trusted to his own Conduct; since they cannot always be a Guard upon him, except what you have put into his own Mind by good Principles, and established Habits, which is the best and surest, and therefore most to be taken Care of. For, from repeated Cautions and Rules, never so often inculcated, you are not to expect any thing either in this, or any other Case, farther than Practice has established them into Habits.

Cloths.

§. 11. One thing the Mention of the Girls brings into my Mind, which must not be forgot; and that is, That your Sons *Cloths* be *never* made *strait*, especially about the Breast. Let Nature have Scope to fashion the Body as she thinks best. She works of her self a great deal better and exacter, than we can direct her. And if Women were themselves to frame the Bodies of their Children

Children in their Wombs, as they often endeavour to mend their Shapes, when they are out, we should as certainly have no perfect Children born, as we have few well-shaped that are *strait laced*, or much tamper'd with. This Consideration should methinks keep busie People (I will not say ignorant Nurses and Bodice-makers) from meddling in a Matter they understand not; and they should be afraid to put Nature out of her Way in fashioning the Parts, when they know not how the least and meanest is made. And yet I have seen so many Instances of Children receiving great Harm from *strait-lacing*, that I cannot but conclude there are other Creatures, as well as Monkeys, who little wiser than they, destroy their young Ones by senseless Fondness, and too much embracing.

§. 12. Narrow Breasts, short and stinking Breath, ill Lungs, and Crookedness, are the Natural and almost constant Effects of *hard Bodice*, and *Cloths that pinch*. That way of making slender Wastes and fine Shapes, serves but the more effectually to spoil them. Nor can there indeed but be Disproportion in the Parts, when the Nourishment

pre-

Cloths.

prepared in the several Offices of the Body, cannot be distributed as Nature designs. And therefore what Wonder is it, if it being laid where it can, on some Part not so *braced*, it often makes a Shoulder or a Hip higher or bigger than its just Proportion. 'Tis generally known, that the Women of *China*, (imagining I know not what kind of Beauty in it) by bracing and binding them hard from their Infancy, have very little Feet. I saw lately a Pair of *China* Shoes, which I was told were for a grown Woman; they were so exceedingly disproportioned to the Feet of one of the same Age amongst us, that they would scarce have been big enough for one of our little Girls. Besides this, 'tis observed that their Women are also very little, and short-lived; whereas the Men are of the ordinary Stature of other Men, and live to a proportionable Age. These Defects in the Female Sex in that Country, are by some imputed to the unreasonable binding of their Feet; whereby the free Circulation of the Blood is hindred, and the Growth and Health of the whole Body suffers. And how often do we see, that some small Part of the Foot being injured

jured by a Wrench or a Blow, the whole Leg or Thigh thereby lose their Strength and Nourishment, and dwindle away? How much greater Inconveniences may we expect, when the *Thorax* wherein is placed the Heart and Seat of Life, is unnaturally *compressed*, and hindred from its due Expansion?

§. 13. As for his *Diet*, it ought to be *Diet.* very *plain* and simple; and if I might advise, Flesh should be forborn as long as he is in Coats, or at least till he is two or three Years old. But whatever Advantage this may be to his present and future Health and Strength, I fear it will hardly be consented to by Parents, mislead by the Custom of eating too much Flesh themselves; who will be apt to think their Children, as they do themselves, in Danger to be Starved, if they have not Flesh at least twice a Day. This I am sure, Children would breed their Teeth with much less Danger, be freer from Diseases whilst they were little, and lay the Foundations of an healthy and strong Constitution much surer, if they were not cram'd so much as they are by fond Mothers and foolish Servants, and were
C kept

Diet.

kept wholly from Flesh, the first three or four Years of their Lives.

But if my young Master must needs have Flesh, let it be but once a Day, and of one Sort at a Meal. Plain Beef, Mutton, Veal, &c. without other Sawce than Hunger is best: And great Care should be used, that he eat Bread plentifully, both alone and with every thing else. And whatever he eats that is solid, make him *chew* it well. We *English* are often negligent herein; from whence follow Indigestion, and other great Inconveniencies.

§. 14. For Breakfast and Supper, Milk, Milk-Pottage, Water-Gruel, Flummery, and twenty other Things, that we are wont to make in *England*, are very fit for Children: Only, in all these let Care be taken, that they be plain, and without much Mixture, and very sparingly seasoned with Sugar, or rather none at all: Especially all *Spice*, and other Things that may heat the Blood, are carefully to be avoided. Be sparing also of *Salt* in the Seasoning of all his Victuals, and use him not to high-seasoned Meats. Our Palates grow into a Relish, and liking of the Seasoning and Cookery

Cookery which by Custom they are set ^{Diet.} to ; and an over-much Use of Salt, besides that it occasions Thirst, and over-much Drinking, has other ill Effects upon the Body. I should think that a good Piece of well made and well baked *Brown Bread*, sometimes with and sometimes without *Butter* or *Cheese*, would be often the best Breakfast for my young Master. I am sure 'tis as wholesome, and will make him as strong a Man as greater Delicacies ; and if he be used to it, it will be as pleasant to him. If he at any time calls for Victuals between Meals, use him to nothing but dry *Bread*. If he be Hungry more than wanton, *Bread* alone will down ; and if he be not Hungry, 'tis not fit he should Eat. By this you will obtain two good Effects ; 1. That by Custom he will come to be in Love with *Bread* ; for, as I said, our Palates and Stomachs too are pleased with the Things we are used to. Another Good you will gain hereby, is, That you will not teach him to Eat more, nor oftner than Nature requires. I do not think that all Peoples Apperites are alike : Some have naturally stronger, and some weaker Stomachs. But this I think, that many

Diet. are made *Gormands* and *Gluttons* by Custom, that were not so by Nature: And I see in some Countries Men as lusty and strong, that Eat but two Meals a Day, as others that have set their Stomachs by a constant Usage like Larums, to call on them for four or five. The *Romans* usually fasted till Supper; the only set Meal, even of those who eat more than once a Day: And those who used Breakfasts, as some did at Eight, some at Ten, others at Twelve of the Clock, and some later, neither eat Flesh, nor had any thing made ready for them. *Augustus*, when the greatest Monarch on the Earth, tells us, he took a Bit of dry Bread in his Chariot. And *Seneca* in his 83d. Epistle, giving an Account how he managed himself, even when he was Old, and his Age permitted Indulgence, says, That he used to eat a Piece of dry Bread for his Dinner, without the Formality of sitting to it: Though his Estate would have as well paid for a better Meal (had Health required it) as any Subjects in *England*, were it doubled. The Masters of the World were bred up with this spare Diet: And the young Gentlemen of *Rome* felt no want of Strength

or Spirit, because they eat but once a Day. Or if it happen'd by Chance, that any one could not fast so long as till Supper, their only set Meal; he took nothing but a Bit of dry Bread, or at most a few Raisins, or some such slight Thing with it, to stay his Stomach. This Part of Temperance was found so necessary both for Health and Business, that the Custom of only one Meal a Day held out against that prevailing Luxury, which their Eastern Conquests and Spoils had brought in amongst them: And those who had given up their old frugal Eating, and made Feasts, yet began them not till the Evening. And more than one set Meal a Day was thought so monstrous, that it was a Reproach as low down as *Cesar's* Time, to make an Entertainment, or sit down to a full Table, 'till towards Sun-set. And therefore, if it would not be thought too severe, I should judge it most convenient, that my young Master should have nothing but *Bread* too for *Breakfast*. You cannot imagine of what Force Custom is: And I impute a great Part of our Diseases in *England*, to our eating too much *Flesh*, and too little *Bread*.

Meals.

§. 15. As to his *Meals*, I should think it best, that as much as it can be conveniently avoided, they should not be kept constantly to an Hour. For when Custom has fixed his Eating to certain stated Periods, his Stomach will expect Victuals at the usual Hour, and grow peevish if he passes it; either fretting it self into a troublesome Excess, or flagging into a downright Want of Appetite. Therefore I would have no time kept constantly to for his Breakfast, Dinner and Supper, but rather varied almost every Day. And if betwixt these, which I call *Meals*, he will eat, let him have as often as he calls for it, good dry Bread. If any one thinks this too hard, and sparing a Diet for a Child, let them know, that a Child will never starve, nor dwindle for want of Nourishment, who, besides Flesh at Dinner, and Spoon-meat, or some such other thing at Supper, may have good Bread and Beer as often as he has a Stomach: For thus, upon second Thoughts, I should judge it best for Children to be order'd. The Morning is generally designed for Study, to which a full Stomach is but an ill Preparation. Dry Bread, though the best Nourishment,

has

has the least Temptation : And no Body *Meals.* would have a Child cram'd at Breakfast, who has any regard to his Mind or Body, and would not have him Dull and Unhealthy. Nor let any One think this unsuitable to one of Estate and Condition. A Gentleman in any Age, ought to be so bred, as to be fitted to bear Arms, and be a Soldier. But he that in this, breeds his Son so as if he designed him to sleep over his Life, in the Plenty and Ease of a full Fortune he intends to leave him, little considers the Examples he has seen, or the Age he lives in.

§. 16. His *Drink* should be only Small *Drink.* Beer ; and that too he should never be suffered to have between Meals, but after he had eat a Piece of Bread. The Reasons why I say this, are these :

§. 17. 1. More Fevers and Surfeits are got by People's Drinking when they are hot, than by any one Thing I know. Therefore, if by Play he be hot and dry, Bread will ill go down ; and so if he cannot have *Drink*, but upon that Condition, he will be forced to forbear. For, if he be very hot, he should by no means *Drink*. At least, a good piece of Bread first to be eaten,

Drink

will gain Time to warm the Beer *Blood-hot*, which then he may drink safely. If he be very dry, it will go down so warm'd, and quench his Thirst better: And if he will not drink it so warm'd, Abstaining will not hurt him. Besides, This will teach him to forbear, which is an Habit of greatest Use for Health of Body and Mind too.

§. 18. 2. Not being permitted to *drink* without eating, will prevent the Custom of having the Cup often at his Nose; a dangerous Beginning, and Preparation to *Good-fellowship*. Men often bring Habitual Hunger and Thirst on themselves by Custom. And if you please to try, you may, though he be weaned from it, bring him by Use, to such a Necessity again of *Drinking* in the Night, that he will not be able to sleep without it. It being the Lullaby used by Nurses, to still crying Children, I believe Mothers generally find some Difficulty to wean their Children from *Drinking* in the Night, when they first take them home. Believe it, Custom prevails as much by Day as by Night; and you may, if you please, bring any One to be Thirsty every Hour.

I once lived in an House, where to *Drink* appease a froward Child, they gave him *Drink* as often as he cried; so that he was constantly bibbing: And tho' he could not speak, yet he drank more in twenty four Hours than I did. Try it when you please, you may with Small, as well as with Strong Beer, drink your self into a Drought. The *Habits* great Thing to be minded in Education is, what *Habits* you settle: And therefore in this, as all other Things, do not begin to make any Thing *customary*, the Practice whereof you would not have continue, and increase. It is convenient for Health and Sobriety, to *drink* no more than Natural Thirst requires: And he that eats not Salt Meats, nor drinks Strong Drink, will seldom thirst between Meals, unless he has been accustomed to such unseasonable *Drinking*.

§. 19. Above all, take great Care *Strong Drink* that he seldom, if ever, taste any *Wine*, or *Strong Drink*. There is nothing so ordinarily given Children in *England*, and nothing so destructive to them. They ought *never* to drink any *Strong Liquor*, but when they need it as a Cordial, and the Doctor prescribes it.
And

*Strong
Drink.*

And in this Case it is, that Servants are most narrowly to be watched, and most severely to be reprehended, when they transgress. Those mean Sort of People, placing a great Part of their Happiness in *Strong Drink*, are always forward to make court to my young Master, by offering him that, which they love best themselves: And finding themselves made merry by it, they foolishly think 'twill do the Child no harm. This you are carefully to have your Eye upon, and restrain with all the Skill and Industry you can; There being nothing that lays a surer Foundation of Mischief, both to Body and Mind, than Children's being used to *Strong Drink*; especially, to drink in private, *with the Servants*.

Fruit.

§. 20. *Fruit* makes one of the most difficult Chapters in the Government of Health, especially that of Children. Our first Parents ventur'd *Paradise* for it: And 'tis no Wonder our Children cannot stand the Temptation, though it cost them their Health. The Regulation of this cannot come under any one General Rule: For I am by no means of their Mind, who would keep Children almost wholly from *Fruit*, as

a Thing totally unwholesome for them : *Fruit.*

By which strict Way they make them but the more ravenous after it ; and to eat Good and Bad, Ripe or Unripe, all that they can get, whenever they come at it. *Melons, Peaches*, most sorts of *Plumbs*, and all sort of *Grapes* in *England*, I think Children should be *wholly kept from*, as having a very tempting Taste, in a very unwholesome Juice ; so that, if it were possible, they should never so much as see them, or know there were any such Thing. But *Strawberries, Cherries, Goose-berries, or Currans*, when thorough ripe, I think may be very safely allowed them, and that with a pretty liberal Hand, if they be eaten with these Cautions. 1. Not after Meals, as we usually do, when the Stomach is already full of other Food. But I think they should be eaten rather before or between Meals, and Children should have them for their Breakfasts. 2. Bread eaten with them. 3. Perfectly ripe. If they are thus eaten, I imagine them rather conducing, than hurtful to our Health. *Summer-Fruits*, being suited to the hot Season of the Year they come in, refresh our Stomachs, languishing and fainting under it : And therefore

Fruit.

therefore I should not be altogether so strict in this Point, as some are to their Children; who being kept so very short, instead of a moderate Quantity of well-chosen *Fruit*, which being allowed them would content them, whenever they can get loose, or bribe a Servant to supply them, satisfy their Longing with any Trash they can get, and eat to a Surfeit.

Apples and *Pears*, too, which are thorough ripe, and have been gathered some Time, I think may be safely eaten at any Time, and in pretty large Quantities; especially *Apples*, which never did any Body hurt, that I have heard, after *October*.

Fruits also dried without Sugar, I think very wholesome. But *Sweet-meats* of all Kinds are to be avoided; which whether they do more Harm to the Maker, or Eater, is not easie to tell. This I am sure, it is one of the most inconvenient ways of Expence, that Vanity hath yet found out; and so I leave them to the Ladies.

Sleep.

§. 21. Of all that looks soft and effeminate, nothing is more to be indulged Children than *Sleep*. In this alone they are to be permitted to have their full

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Satisfaction; nothing contributing more *Sleep.* to the Growth and Health of Children than *Sleep*. All that is to be regulated in it is, in what Part of the Twenty four Hours they should take it: Which will easily be resolved, by only saying, That it is of great Use to accustom them to rise Early in the Morning. It is best so to do, for Health: And he that, from his Childhhod, has by a settled Custom, made *Rising betimes* easie and familiar to him, will not when he is a Man, waste the best and most useful Part of his Life in Drowziness, and Lying a-Bed. If Children therefore are to be called up Early in the Morning, it will follow of Course, that they must go to Bed betimes; whereby they will be accustomed to avoid the unhealthy and unsafe Hours of Debauchery, which are those of the Evenings: And they who keep good Hours, seldom are guilty of any great Disorders. I do not say this, as if your Son, when grown up, should never be in Company past Eight, nor ever chat over a Glasse of Wine till Midnight. You are now, by the Accustoming of his tender Years, to indispose him to those Inconveniencies, as much as you can: And it will be no small
Ad-

Sleep.

Advantage, that contrary Practice having made Sitting up uneasie to him, it will make him often avoid, and very seldom propose Mid-night-Revels. But if it should not reach so far, but Fashion and Company should prevail, and make him live as others do above Twenty, 'tis worth the while to accustom him to *Early Rising*, and *Early Going to Bed*, between this and that; for the present Improvement of his Health, and other Advantages.

Though I have said a large Allowance of *Sleep*, even as much as they will take, should be made to Children when they are little, yet I do not mean, that it should always be continued to them in so large a Proportion, and they suffer'd to indulge a drowzy Laziness in their Beds as they grow up bigger. But whether they should begin to be restrain'd at Seven, or Ten Years old, or any other time, is impossible to be precisely determin'd. Their Tempers, Strength and Constitutions, must be consider'd. But some Time between Seven and Fourteen, if they are too great Lovers of their Beds, I think it may be seasonable to begin to reduce them by Degees to about Eight Hours, which

which is generally Rest enough for *Sleep*.
Healthy grown People. If you have
accustom'd him, as you should do, to
rise constantly very early in the Morn-
ing, this Fault of being too long in Bed
will easily be reformed; and most Chil-
dren will be forward enough to shorten
that time themselves, by coveting to
sit up with the Company at Night:
Though, if they be not look'd after,
they will be apt to take it out in the
Morning, which should by no means
be permitted. They should constantly
be call'd up, and made to rise at their
early Hour; but great Care should be
taken in waking them, that it be not
done hastily, nor with a loud or shrill
Voice, or any other suddain violent
Noise. This often affrights Children,
and does them great Harm. And sound
Sleep thus broke off, with suddain
Alarms, is apt enought to discompose
any one. When Children are to be
waken'd out of their *Sleep*, besure to
begin with a low Call, and some gentle
Motion, and so draw them out of it by
Degrees, and give them none but kind
Words and Usage, till they are come
perfectly to themselves, and being quite
Dressed, you are sure they are thoroughly
awake

Sleep.

awake. The being forced from their *Sleep*, how gently soever you do it, is Pain enough to them : And Care should be taken not to add any other Uneasiness to it, especially such that may terrifie them.

Bed.

§. 22. Let his *Bed* be *hard*, and rather Quilts than Feathers. Hard Lodging strengthens the Parts ; whereas being buried every Night in Feathers, melts and dissolves the Body, is often the Cause of Weakness, and the Fore-runner of an early Grave. And, besides the Stone, which has often its Rise from this warm Wrapping of the Reins ; several other Indispositions, and that which is the Root of them all, a tender weakly Constitution, is very much owing to *Downe-Beds*. Besides, He that is used to hard Lodging at Home, will not miss his Sleep (where he has most need of it) in his Travels abroad, for want of his soft Bed, and his Pillows laid in order. And therefore, I think it would not be amiss, to *make* his *Bed* after different Fashions, sometimes lay his Head higher, sometimes lower, that he may not feel every little Change he must be sure to meet with, who is not design'd to lie always in my young Master's

Master's Bed at home, and to have his ^{Bed.} Maid lay all Things in print, and tuck him in warm. The great Cordial of Nature is Sleep. He that misses that, will suffer by it: And he is very unfortunate, who can take his Cordial only in his Mother's fine Gilt Cup, and not in a Wooden Dish. He that can sleep soundly; takes the Cordial: And it matters not, whether it be on a soft ^{Bed.} or the hard Boards. 'Tis Sleep only that is the Thing necessary.

§. 23. One thing more there is, which ^{Costiveness.} has a great Influence upon the Health, and that is, *Going to Stool* regularly; People that are very *loose*, have seldom strong Thoughts, or strong Bodies. But the Cure of this, both by Diet and Medicine, being much more easie than the contrary Evil, there needs not much to be said about it: For if it come to threaten, either by its Violence, or Duration, it will soon enough, and sometimes too soon, make a Physiciati be sent for: And if it be moderate or short, it is commonly best to leave it to Nature. On the other side, ^{Costiveness.} has too its ill Effects, and is much harder to be dealt with by Physick; purging Medicines, which seem to give

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Costiveness.

Relief, rather increasing than removing the Evil.

§. 24. It being an Indisposition, and had a particular Reason to enquire into, and not finding the Cure of it in Books; I set my Thoughts on work, believing that greater Changes than that might be made in our Bodies, if we took the right Course and proceeded by rational Steps.

1. Then I considered, that *Going to Stool*, was the Effect of certain Motions of the Body, especially of the Peristaltick Motion of the Guts.

2. I considered, that several Motions, that were not perfectly voluntary, might yet by Use and constant Application, be brought to be Habitual, if by an unintermitted Custom, they were at certain Seasons endeavoured to be constantly produced.

3. I had observed some Men, who by taking after Supper a Pipe of Tobacco, never failed of a *Stool*; and began to doubt with my self, whether it were not more Custom, than the Tobacco, that gave them the Benefit of Nature; or at least, if the Tobacco did it, it was rather by exciting a vigorous Motion in the Guts, than by any purging

Qua-

Quality; for then it would have had *Costive-*
other Effects. *ness.*

Having thus once got the Opinion, that it was possible to make it habitual; the next thing was to consider, what Way and Means was the likeliest to obtain it.

4. Then I guessed, that if a Man, after his first Eating in the Morning, would presently sollicit Nature, and try, whether he could strain himself so as to obtain a *Stool*, he might in Time, by a constant Application, bring it to be Habitual.

§. 25. The Reasons that made me chuse this Time, were,

1. Because the Stomach being then empty, if it received any thing grateful to it (for I would never, but in Case of Necessity, have any one Eat, but what he likes, and when he has an Appetite) it was apt to imbrace it close by a strong Constriction of its Fibres; which Constriction, I supposed, might probably be continued on in the Guts, and so increase their peristaltick Motion; as we see in the *Ileus*, that an inverted Motion, being begun any where below, continues it self all the whole Length, and makes even

Costiveness.

the Stomach obey that irregular Motion.

2. Because when Men eat, they usually relax their Thoughts, and the Spirits, then free from other Employments, are more vigorously distributed into the lower Belly, which thereby contribute to the same Effect.

3. Because, when ever Men have Leisure to eat, they have Leisure enough also to make so much court to Madam *Glorcina*, as would be necessary to our present Purpose; but else, in the variety of Humane Affairs and Accidents, it was impossible to affix it to any Hour certain; whereby the Custom would be interrupted. Whereas Men in Health, seldom failing to eat once a Day, tho' the Hour changed, the Custom might still be preserved.

§. 26. Upon these Grounds, the Experiment began to be tried, and I have know none, who have been steady in the Prosecution of it, and taken Care to go constantly to the necessary House, after their first Eating, when ever that happen'd, whether they found themselves called on or no, and there endeavour'd to put Nature upon her Duty, but in a few Months they obtained the
desired

desired Success, and brought themselves to so regular an Habit, that they seldom ever failed of a *Stool*, after their first Eating, unless it were by their own Neglect. For, whether they have any Motion or no, if they go to the Place, and do their part, they are sure to have Nature very obedient.

§. 27. I would therefore advise, that this Course should be taken with a Child every Day, presently after he has eaten his Break-fast. Let him be set upon the Stool, as if disburthening were as much in his Power, as filling his Belly; and let not him, or his Maid know any thing to the contrary, but that it is so: And if he be forced to endeavour, by being hindred from his Play, or Eating again till he has been effectually at *Stool*, or at least done his utmost, I doubt not but in a little while it will become natural to him. For there is reason to suspect, that Children being usually intent on their Play, and very Heedless of any thing else, often let pass those Motions of Nature, when she calls them but gently; and so they neglecting the seasonable Offers, do by Degrees bring themselves into an Habitual Costiveness. That by this Method Costiveness may

Costiveness.

be prevented, I do more than guess; having known, by the constant Practice of it for some Time, a Child brought to have a *Stool* regularly after his Breakfast every Morning.

§. 28. How far any grown People will think fit to make Tryal of it, must be left to them; tho' I cannot but say, that considering the many Evils that come from that Defect, of a requisite easing of Nature, I scarce know any thing more conducing to the Preservation of Health than this is. Once in Four and Twenty Hours, I think, is enough; and no Body, I guess, will think it too much. And by this Means it is to be obtained without Physick, which commonly proves very ineffectual, in the Cure of a settled and habitual Costiveness.

Physick.

§. 29. This is all I have to trouble you with concerning his Management, in the ordinary Course of his Health. Perhaps it will be expected from me, that I should give some Directions of *Physick*, to prevent Diseases: For which, I have only this one very sacredly to be observed: Never to give Children any *Physick* for Prevention. The Observation of what I have already advised, will,

will, I suppose, do that better than the *Physick*. Ladies Diet-drinks or Apothecary's Medicines. Have a great Care of tampering that way, least, instead of preventing, you draw on Diseases. Nor even upon every little Indisposition is *Physick* to be given, or the Physician to be called to Children; especially if he be a Busy-man, that will presently fill their Windows with Gally-pots, and their Stomachs with Drugs. It is safer to leave them wholly to Nature, than to put them into the Hands of one, forward to tamper; or that thinks Children are to be cured in ordinary Distempers, by any thing but Diet, or by a Method very little Distant from it. It seeming suitable both to my Reason and Experience, that the tender Constitutions of Children, should have as little done to them as is possible, and as the absolute Necessity of the Case requires. A little cold-still'd red *Poppy-water*, which is the true Surfeit-water, with Ease and Abstinence from Flesh, often puts an end to several Distempers in the Beginning, which, by too forward Applications, might have been made lusty Diseases. When such a gentle Treatment will not stop the growing Mischief, nor

Physick.

hinder it from turning into a form'd Disease, it will be time to seek the Advice of some sober and discreet Physician. In this part I hope, I shall find an easy Belief; and no Body can have a Pretence to doubt the Advice of one, who has spent some time in the Study of *Physick*, when he counsels you, not to be too forward in making Use of *Physick* and *Physicians*.

§. 30. And thus I have done with what concerns the Body and Health, which reduces it self to these few and easily observable Rules. Plenty of open *Air*, *Exercise* and *Sleep*; Plain *Diet*, no *Wine* or *Strong Drink*, and very little or no *Physick*; not too Warm and straight *Clothing*; especially the *Head* and *Feet* kept cold, and the *Feet* often used to cold *Water*, and exposed to *Wet*.

Mind.

§. 31. Due Care being had to keep the Body in Strength and Vigor, so that it may be able to obey and execute the Orders of the *Mind*; The next and principal Business is, to set the *Mind* right, that on all Occasions it may be disposed to consent to nothing, but what may be suitable to the Digni-

ty

ty and Excellency of a rational Creature.

§. 32. If what I have said in the Beginning of this Discourse be true, as I do not doubt but it is, *viz.* That the Difference to be found in the Manners and Abilities of Men, is owing more to their *Education* than to any thing else; we have Reason to conclude, that great Care is to be had of the forming Childrens *Minds*, and giving them that seasoning early, which shall influence their Lives always after. For when they do well or ill, the Praise or Blame will be laid there: And when any thing is done awkwardly, the common Saying will pass upon them, That it is suitable to their *Breeding*.

§. 33. As the Strength of the Body lies chiefly in being able to endure Hardships, so also does that of the Mind. And the great Principle and Foundation of all Vertue and Worth, is placed in this, That a Man is able to *deny himself* his own Desires, cross his own Inclinations, and purely follow what Reason directs as best, tho' the Appetite lean the other way.

§. 34. The

OF EDUCATION

§. 34. The great Mistake I have observed in People's breeding their Children has been, that this has not been taken Care enough of in its *due Season*; That the Mind has not been made obedient to Discipline, and pliant to Reason, when at first it was most tender, most easy to be bowed. Parents, being wisely ordain'd by Nature to love their Children, are very apt, if Reason watch not that natural Affection very warily, are apt, I say, to let it run into Fondness. They love their little ones, and 'tis their Duty: But they often, with them, cherish their Faults too. They must not be crossed, forsooth; they must be permitted to have their Wills in all things; and they being in their Infancies not capable of great Vices, their Parents think they may safely enough indulge their little Irregularities, and make themselves Sport with that pretty Perverseness, which they think well enough becomes that innocent Age. But to a fond Parent, that would not have his Child corrected for a perverse Trick, but excused it, saying it was a small Matter; *Solon* very well replied, 'Ay, but Custom is a great one.'

§. 35. The

§. 35. The Fondling must be taught *Early* to strike, and call Names; must have what he Cries for, and do what he pleases. Thus Parents, by humoring and cockering them when *little*, corrupt the Principles of Nature in their Children, and wonder afterwards to taste the bitter Waters, when they themselves have poisoned the Fountain. For when their Children are grown up, and these ill Habits with them; when they are now too big to be dandled, and their Parents can no longer make use of them as Playthings; then they complain, that the Brats are untoward and perverse; then they are offended to see them wilful, and are troubled with those ill Humours, which they themselves infused and fomented in them; And then, perhaps too late, would be glad to get out those Weeds, which their own hands have planted, and which now have taken too deep Root to be easily extirpated. For he that has been used to have his Will in every thing, as long as he was in Coats, why should we think it strange, that he should desire it, and contend for it still, when he is in Breeches? Indeed, as he grows more towards a Man, Age shews his Faults
the

Early.

the more, so that there be few Parents then so blind, as not to see them; few so insensible, as not to feel the ill Effects of their own Indulgence. He had the Will of his Maid before he could Speak or Go; he had the Mastery of his Parents ever since he could Prattle; and why, now he is grown up, is Stronger and Wiser than he was then, why now of a suddain must he be restrained and Curbed? Why must he at seven, fourteen, or twenty Years old, lose the Privilege which the Parents Indulgence till then, so largely allowed him? Try it in a Dog or an Horse, or any other Creature, and see whether the ill and resty Tricks, they have learn'd when young, are easily to be mended when they are knit: And yet none of those Creatures are half so willful and proud, or half so desirous to be Masters of themselves and others, as Man.

§. 36. We are generally wise enough to begin with them, when they are *very young*; and discipline *betimes* those other Creatures we would make useful and good for somewhat. They are only our own Off-spring, that we neglect in this Point; and having made them ill Children, we foolishly expect they

they should be good Men. For if the *Early* Child must have Grapes or Sugar-plumbs, when he has a Mind to them, rather than make the poor Baby cry, or be out of Humour; why, when he is grown up, must he not be satisfied too, if his desires carry him to Wine or Women? They are Objects as suitable to the longing of one of more Years, as what he cried for, when little, was to the Inclinations of a Child. The having Desires accommodated to the Apprehensions and Relish of those several Ages is not the Fault; but the not having them subject to the Rules and Restraints of Reason: The Difference lies not in the having or not having Appetites, but in the Power to govern, and deny our selves in them. He that is not used to submit his Will to the Reason of others, *when he is Young*, will scarce hearken or submit to his own Reason, when he is of an Age to make use of it. And what a kind of a Man such a one is like to prove, is easie to fore-see.

§. 37. These are Over-sights usually committed, by those who seem to take the greatest Care of their Childrens Education. But if we look into the common

Early.

common Management of Children, we shall have Reason to wonder, in the great Dissoluteness of Manners which the World complains of, that there are any Foot-steps at all left of Virtue. I desire to know what Vice can be named, which Parents, and those about Children, do not season them with, and drop into them the Seeds of, as soon as they are capable to receive them? I do not mean by the Examples they give, and the Patterns they set before them, which is Encouragement enough; but that which I would take Notice of here, is the downright teaching them Vice, and actual putting them out of the way of Virtue. Before they can go, they Principle them with Violence, Revenge, and Cruelty. *Give me a Blow that I may beat him*, is a Lesson, which most Children every Day hear: And it is thought nothing, because their Hands have not Strength to do any Mischief. But I ask, Does not this corrupt their Minds? Is not this the way of Force and Violence, that they are set in? And if they have been taught, when little, to strike and hurt others by Proxy, and encouraged to rejoyce in the Harm they have brought upon them, and see them

them suffer, are they not prepar'd to do it, when they are strong enough to be felt themselves, and can strike to some Purpose?

The Coverings of our Bodies, which are for Modesty, Warmth, and Defence; are, by the Folly or Vice of Parents, recommended to their Children for other Uses. They are made Matter of Vanity and Emulation. A Child is set a longing after a new Suit, for the Finery of it: And when the little Girl is tricked up in her new Gown and Commode, how can her Mother do less than teach her to Admire her self, by calling her, *her little Queen* and *her Princess*? Thus the little ones are taught to be *Proud* of their Clothes, before they can put them on. And why should they not continue to value themselves for this out-side Fashionableness of the Taylor or Tire-woman's making, when their Parents have so early instructed them to do so?

Lying and *Equivocations*, and *Excuses* little different from *Lying*, are put into the Mouths of Young People, and commended in Apprentices and Children, whilst they are for their Master's or Parent's Advantage. And can it be thought

Early.

thought, that he, that finds the Straining of Truth dispensed with, and encouraged, whilst it is for his Godly Master's turn, will not make use of that Privilege for himself, when it may be for his own Profit?

Those of the meaner Sort are hindered by the Streightness of their Fortunes, from incouraging *Intemperance* in their Children, by the Temptation of their Diet, or Invitations to Eat or Drink more than enough: But their own ill Examples, whenever Plenty comes in their way, shew that 'tis not the Dislike of Drunkenness and Gluttony that keeps them from Excess, but want of Materials. But if we look into the Houses of those, who are a little warmer in their Fortunes, there Eating and Drinking are made so much the great Business and Happiness of Life, that Children are thought neglected, if they have not their Share of it. Sauces, and Raggousts, and Food disguised by all the Arts of Cookery, must tempt their Palates, when their Bellies are full: And then, for fear the Stomach should be over-charg'd, a Pretence is found for t'other Glass of Wine to help

Di-

Digestion, though it only serves to increase the Surfeit.

Is my young Master a little out of Order ; The first Question is, *What will my Dear eat ; What shall I get for thee ?* Eating and Drinking are instantly pressed : And every Bodies Invention is set on work to find out something, luscious and delicate enough to prevail over that Want of Appetite, which Nature has wisely order'd in the Beginning of Distempers, as a Defence against their Increase ; that being freed from the ordinary Labour of digesting any new Load in the Stomach, she may be at Leisure to correct, and master the peccant Humours.

And where Children are so happy in the Care of their Parents, as by their Prudence to be kept from the Excess of their Tables, to the Sobriety of a plain and simple Diet ; yet there too they are scarce to be preserved from the Contagion that Poisons the Mind. Though by a discreet Management, whilst they are under Tuition, their Healths perhaps may be pretty well secur'd ; yet their Desires must needs yield to the Lessons, which every where will be read to them upon this part of

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Epi-

Early.

Epicurism. The Commendation that *eating well* has every where, cannot fail to be a successful incentive to natural Appetite, and bring them quickly to the liking and Expence of a fashionable Table. This shall have from every one, even the Reprovers of Vice, the Title of *Living well*. And what shall fullen Reason dare to say against the Publick Testimony? Or can it hope to be heard, if it should call that *Luxury*, which is so much owned, and universally practised by those of the best Quality?

This is now so grown a Vice, and has so great Supports, that I know not whether it do not put in for the Name of Vertue; and whether it will not be thought Folly, or want of Knowledge of the World, to open ones Mouth against it. And truly I should suspect, that what I have here said of it might be censured as a little Satyr out of my way, did I not mention it with this View, that it might awaken the Care and Watchfulness of Parents in the Education of their Children; when they see how they are beset on every side, not only with Temptations, but Instructors to Vice, and that perhaps in those

those they thought Places of Security. *Early.*

I shall not dwell any longer on this Subject; much less run over all the Particulars, that would shew what Pains are used to corrupt Children, and instill Principles of Vice into them: But I desire Parents soberly to consider, what Irregularity or Vice there is, which Children are not visibly taught; and whether it be not their Duty and Wisdom to provide them other Instructions.

§. 38. It seems plain to me, that the *Craving.* Principle of all Vertue and Excellency lies in a Power of denying our selves the Satisfaction of our own Desires, where Reason does not authorize them. This Power is to be got and improved by Custom, made easy and familiar by an *early* Practice. If therefore I might be heard, I would advise, that, contrary to the ordinary way, Children should be used to submit their Desires, and go without their Longings, even *from their very Cradles.* The first thing they should learn to know should be, that they were not to have any thing, because it pleased them, but because it was thought fit for them. If things suitable

Craving. to their Wants were supplied to them, so that they were never suffered to have what they once cried for, they would learn to be content without it; would never with Bawling and Peevishness contend for Mastery; nor be half so uneasy to themselves and others as they are, because *from the first Beginning* they are not thus handled. If they were never suffered to obtain their Desire by the Impatience they expressed for it, they would no more cry for other Things, than they do for the Moon.

§. 39. I say not this, as if Children were not to be indulged in any Thing; or that I expected they should in Hanging-Sleeves, have the Reason and Conduct of Councillors. I consider them as Children, who must be tenderly used, who must play, and have Play-things. That which I mean is, That whenever they crav'd what was not fit for them to have or do, they should not be permitted it, because they were *little*, and desired it: Nay, Whatever they were importunate for, they should be sure, for that very Reason, to be denied. I have seen Children at a Table, who, whatever was there, never

never asked for any thing, but contentedly took what was given them: And at another Place I have seen others cry for every Thing they saw, must be served out of every Dish, and that first too. What made this vast Difference, but this; That one was accustomed to have what they called or cryed for; the other to go without it? The *younger* they are, the less I think are their unruly and disorderly Appetites, to be complied with; and the less Reason they have of their own, the more are they to be under the Absolute Power and Restraint of those, in whose Hands they are. From which I confess, it will follow, That none but discreet People should be about them. If the World commonly does otherwise, I cannot help that. I am saying what I think should be; which, if it were already in Fashion, I should not need to trouble the World with a Discourse on this Subject. But yet I doubt not, but when it is considered, there will be Others of Opinion with me, That the *sooner* this Way is begun with Children, the easier it will be for them, and their Governors too; And, that this ought to be observed as an inviolable

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Maxim,

Craving. Maxim, That whatever once is denied them, they are certainly not to obtain by Crying or Importunity, unless one has a Mind to teach them to be impatient and troublesome, by rewarding them for it, when they are so.

Early. §. 40. Those therefore that intend ever to govern their Children, should begin it whilst they are *very little*; and look that they perfectly comply with the Will of their Parents. Would you have your Son obedient to you when past a Child? Be sure then to establish the Authority of a Father, *as soon* as he is capable of Submission, and can understand in whose Power he is. If you would have him stand in Awe of you, imprint it *in his Infancy*; and, as he approaches more to a Man, admit him nearer to your Familiarity: So shall you have him your obedient Subject (as is fit) whilst he is a Child, and your affectionate Friend, when he is a Man. For, methinks, they mightily misplace the Treatment due to their Children, who are indulgent and familiar, when they are little, but severe to them, and keep them at a Distance, when they are grown up. For, Liberty and Indulgence can do no Good to
Children:

Children: Their Want of Judgment *Early* makes them stand in need of Restraint and Discipline. And, on the contrary, Imperiousness and Severity, is but an ill Way of Treating Men, who have Reason of their own to guide them, unless you have a Mind to make your Children when grown up, weary of you; and secretly to say within themselves, *When will you Die, Father?*

§. 41. I imagine every one will judge it reasonable, that their Children, *when little*, should look upon their Parents as their Lords, their Absolute Governors; and, as such stand in Awe of them: And that, when they come to riper Years, they should look on them as their best, as their only sure Friends; and as such, love and reverence them. The Way, I have mentioned, if I mistake not, is the only one to obtain this. We must look upon our Children, when grown up, to be like our selves; with the same Passions, the same Desires. We would be thought Rational Creatures, and have our Freedom; we love not to be uneasie under constant Rebukes and Brow-beatings; nor can we bear severe Humours, and great Distance in those we converse with.

Early.

Whoever has such Treatment when he is a Man, will look out other Company, other Friends, other Conversation, with whom he can be at Ease. If therefore a strict Hand be kept over Children *from the Beginning*, they will in that Age be tractable and quietly submit to it, as never having known any other: And if, as they grow up to the Use of Reason, the Rigour of Government be, as they deserve it, gently relaxed, the Father's Brow more smooth'd to them, and the Distance by Degrees abated; his former Restraints will increase their Love, when they find it was only a Kindness to them, and a Care to make them capable to deserve the Favour of their Parents, and the Esteem of every Body else.

§. 42. Thus much for the Settling your Authority over your Children in general. Fear and Awe ought to give you the first Power over their Minds, and Love and Friendship in riper Years to hold it: For the Time must come, when they will be past the Rod, and Correction; and then, if the Love of you make them not obedient and dutiful, if the Love of Vertue and Reputation keep them not in Laudable Courses,

ses, I ask, What Hold will you have ^{Early.} upon them, to turn them to it? Indeed, Fear of having a scanty Portion if they displease you, may make them Slaves to your Estate, but they will be never the less ill and wicked in private; and that Restraint will not last always. Every Man must some Time or other be trusted to himself, and his own Conduct; and he that is a good, a vertuous and able Man, must be made so within. And therefore, what he is to receive from Education, what is to sway and influence his Life, must be something put into him betimes; Habits woven into the very Principles of his Nature; and not a counterfeit Carriage, and dissembled Out-side, put on by Fear, only to avoid the present Anger of a Father, who perhaps may dis-inherit him.

§. 43. This being laid down in ge- ^{Punish-}neral, as the Course ought to be ta- ^{ments.}ken, 'tis fit we now come to consider the Parts of the Discipline to be used, a little more particularly. I have spoken so much of Carrying a *strict Hand* over Children, that perhaps I shall be suspected of not Considering enough, what is due to their tender Age and Con-

Punish-
ments.

Constitutions. But that Opinion will vanish, when you have heard one a little farther. For I am very apt to think that *great Severity* of Punishment does but very little Good; nay, great Harm in Education: And I believe it will be found, that, *Ceteris paribus*, those Children who have been most *chastised*, seldom make the best Men. All that I have hitherto contended for, is, That whatsoever *Rigour* is necessary, it is more to be used, the younger Children are, and having by a due Application, wrought its Effect, it is to be relaxed, and changed into a milder Sort of Government.

Awe.

§. 44. A Compliance, and Suppleness of their Wills, being by a steady Hand introduced by Parents, before Children have Memories to retain the Beginnings of it, will seem natural to them, and work afterwards in them, as if it were so; preventing all Occasions of Strugling, or Repining. The only Care is, That it be begun early, and inflexibly kept to, till *Awe* and *Respect* be grown familiar, and there appears not the least Reluctancy in the Submission, and ready Obedience of their Minds. When this *Reverence* is once
thus

thus established, (which it must be *Aw.* early, or else it will cost Pains and Blows to recover it, and the more, the longer it is deferred) 'tis by it, mixed still with as much Indulgence as they make not an ill Use of, and not by *Beating, Chiding,* or other *Servile Punishments,* they are for the future to be governed, as they grow up to more Understanding.

§. 45. That this is so, will be easily *Self-Denial.* allowed, when it is but consider'd, what is to be aimed at in an ingenuous Education; and upon what it turns.

1. He that has not a Mastery over his Inclinations, he that knows not how to *resist* the Importunity of *present Pleasure or Pain,* for the sake of what Reason tells him is fit to be done, wants the true Principle of Virtue and Industry; and is in Danger never to be good for any thing. This Temper therefore, so contrary to unguided Nature, is to be got betimes; and this Habit, as the true Foundation of future Ability and Happiness, is to be wrought into the Mind, as early as may be, even from the first Dawnings of any Knowledge, or Apprehension in Children; and so to be confirmed in them, by all the

*Self-De-
nial.*

the Care and Ways imaginable, by those who have the Over-sight of their Education.

Dejected.

§. 46. 2. On the other side, if the *Mind* be curbed, and *humbled* too much in Children; if their *Spirits* be abased and *broken* much, by too strict an Hand over them, they lose all their Vigor and Industry, and are in a worse State than the former. For extravagant young Fellows, that have Liveliness and Spirit, come sometimes to be set right, and so make Able and Great Men: But *dejected Minds*, timorous and tame, and *low Spirits*, are hardly ever to be raised, and very seldom attain to any thing. To avoid the Danger, that is on either hand, is the great Art; and he that has found a way, how to keep up a Child's Spirit, easy, active and free; and yet, at the same time, to restrain him from many things he has a Mind to, and to draw him to things that are uneasy to him; he, I say, that knows how to reconcile these seeming Contradictions, has, in my Opinion, got the true Secret of Education.

Beating.

§. 47. The usual lazy and short way by Chastisement, and the Rod, which

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is the only Instrument of Government *Beating.* that Tutors generally know, or ever think of, is the most unfit of any to be used in Education; because it tends to both those Mischiefs; which, as we have shewn, are the *Scylla* and *Charybdis*, which on the one Hand or the other, ruine all that miscarry.

§. 48. 1. This kind of Punishment, contributes not at all to the Mastery of our Natural Propensity to indulge Corporal and present Pleasure, and to avoid Pain at any rate; but rather encourages it; and thereby strengthens that in us, which is the Root from whence spring all Vitious Actions, and the Irregularities of Life. For what other Motive, but of sensual Pleasure and Pain, does a Child act by, who drudges at his Book against his Inclination, or abstains from eating unwholsome Fruit, that he takes Pleasure in, only out of Fear of *whipping*? He in this only prefers the greater *Corporal Pleasure*, or avoids the greater *Corporal Pain*. And what is it, to govern his Actions, and direct his Conduct by such Motives as these? What is it, I say, but to cherish that Principle in him, which it is our Business to root out and destroy? And therefore I cannot

Beating. not think any Correction useful to a Child, where the Shame of Suffering for having done Amis, does not work more upon him, than the Pain.

§. 49. 2. This sort of Correction naturally breeds an Aversion to that, which 'tis the Tutor's Business to create a liking to. How obvious is it to observe, that Children come to hate things which were at first acceptable to them, when they find themselves *whipped*, and *chid*, and *teased* about them? And it is not to be wonder'd at in them; when grown Men would not be able to be reconciled to any thing by such Ways. Who is there that would not be disgusted with any innocent Recreation, in it self indifferent to him, if he should with *Blows*, or ill Language be *haled* to it, when he had no Mind? Or be constantly so treated, for some Circumstances in his Application to it? This is natural to be so. Offensive Circumstances ordinarily infect innocent things, which they are join'd with: And the very sight of a Cup, wherein any one uses to take nauseous Physick, turns his Stomach; so that nothing will relish well out of it, tho' the Cup be never

never so clean, and well shaped, and *Beating.*
of the richest Materials.

§. 50. 3. Such a sort of *Slavish Discipline* makes a *Slavish Temper*. The Child submits and dissembles Obedience, whilst the Fear of the Rod hangs over him; but when that is removed, and by being out of sight, he can promise himself Impunity, he gives the greater Scope to his natural Inclination; which by this way is not at all altered, but on the contrary heightened and increased in him; and after such restraint, breaks out usually with the more Violence; or.

§. 51. 4. If *Severity* carried to the highest Pitch does prevail, and works a Cure upon the present unruly Distemper, it is often by bringing in the room of it, a worse and more dangerous Disease, by breaking the Mind; and then in the Place of a disorderly young Fellow, you have a *low-spirited moop'd Creature*: Who, however with his unnatural Sobriety he may please silly People, who commend tame unactive Children, because they make no Noise, nor give them any Trouble: yet, at last, will probably prove as uncomfortable a thing to his Friends, as he will be,

be all his Life, an useless thing to himself and others.

Rewards. §. 52. Beating them, and all other Sorts of slavish and corporal Punishments, are not the Discipline fit to be used in the Education of those we would have wise, good, and ingenuous Men; and therefore very rarely to be applied; and that only in great Occasions, and Cases of Extremity. On the other side, to flatter Children by *Rewards* of things, that are pleasant to them, is as carefully to be avoided. He that will give to his Son *Apples*, or *Sugar-plumbs*, or what else of this kind, he is most delighted with, to make him learn his Book, does but authorize his Love of Pleasure, and cocker up that dangerous Propensity, which he ought by all Means to subdue and stifle in him. You can never hope to teach him to master it, whilst you compound for the Check you give his Inclination in one place, by the Satisfaction you propose to it in another. To make a good, a wise, and a vertuous Man, 'tis fit he should learn to cross his Appetite, and deny his Inclination to *riches*, *finery*, or *pleasing his Palate*, &c. whenever his Reason advises the contrary, and his Duty requi-

requires it. But when you draw him *Rewards* to do any thing that is fit by the offer of *Money*; or reward the Pains of learning his Book, by the Pleasure of a luscious Morsel; When you promise him a *Lace-Crevat*, or a *fine new Suit*, upon Performance of some of his little Tasks; what do you by proposing these as *Rewards*, but allow them to be the good Things he should aim at, and thereby encourage his longing for them, and accustom him to place his Happiness in them? Thus People, to prevail with Children to be industrious about their Grammar, Dancing, or some other such matter, of no great Moment to the Happiness or Usefulness of their Lives, by mis-applied *Rewards* and *Punishments* sacrifice their Vertue, invert the Order of their Education, and teach them Luxury, Pride, or Covetousness, &c. For in this way, flattering those wrong Inclinations, which they should restrain and suppress, they lay the Foundations of those future Vices, which cannot be avoided, but by curbing our Desires, and accustoming them early to submit to Reason.

§. 53. I say not this, that I would have Children kept from the Conveniencies

Rewards. niencies or Pleasures of Life, that are not injurious to their Health or Vertue. On the contrary, I would have their Lives made as pleasant, and as agreeable to them, as may be in a plentiful Enjoyment of whatsoever might innocently delight them: Provided it be with this Caution, that they have those Enjoyments, only as the Consequences of the State of Esteem and Acceptation they are in with their Parents and Governors; but they should *never* be offer'd or bestow'd on them, as the *Rewards of this or that particular Performance* that they shew an Aversion to, or to which they would not have applied themselves without that Temptation.

§. 54. But if you take away the Rod on one Hand, and these little Encouragements, which they are taken with, on the other, How then (will you say) shall Children be govern'd? Remove Hope and Fear, and there is an end of all Discipline. I grant, that Good and Evil, *Reward* and *Punishment*, are the only Motives to a rational Creature: these are the Spur and Reins, whereby all Mankind are set on work, and guided, and therefore they are to be made

use

use of to Children too. For I advise *Rewards* their Parents and Governors always to carry this in their Minds, that Children are to be treated as rational Creatures.

§. 55. *Rewards*, I grant, and *Punishments* must be proposed to Children, if we intend to work upon them. The Mistake, I imagine, is, that those that are generally made use of, are *ill chosen*. The Pains and Pleasures of the Body are, I think, of ill Consequence, when made the Rewards and Punishments, whereby Men would prevail on their Children: For, as I said before, they serve but to encrease and strengthen those Inclinations which 'tis our Business to subdue and master. What Principle of Vertue do you lay in a Child, if you will redeem his Desires of one Pleasure, by the proposal of another? This is but to enlarge his Appetite, and instruct it to wander. If a Child cries for an unwholesome and dangerous Fruit, you purchase his Quiet by giving him a less hurtful Sweet-meat. This perhaps may preserve his Health; but spoils his Mind, and sets that farther out of order; For here you only change the Object; but flatter still his *Appetite*, and allow

Rewards that must be satisfied; Wherein, as I have shewed, lies the Root of the Mischief: And till you bring him to be able to bear a Denial of that Satisfaction, the Child may at present be quiet and orderly, but the Disease is not cured. By this way of proceeding you foment and cherish in him, that which is the Spring from whence all the Evil flows, which will be sure on the next Occasion to break out again with more Violence, give him stronger Longings, and you more Trouble.

Reputation.

§. 56. The *Rewards and Punishments* then, whereby we should keep Children in order, are quite of another kind; and of that force, that when we can get them once to work, the Business, I think, is done, and the Difficulty is over. *Esteem and Disgrace* are, of all others, the most powerful Incentives to the Mind, when once it is brought to relish them. If you can once get into Children a Love of Credit, and an Apprehension of Shame and Disgrace, you have put into them the true Principle, which will constantly work, and incline them to the right. But it will be asked, how shall this be done?

I confess, it does not at first Appearance want some Difficulty; but yet I think it worth our while, to seek the ways (and practise them when found) to attain this, which I look on as the great Secret of Education. *Reputation.*

§. 57. *First*, Children (earlier perhaps than we think) are very sensible of *Praise* and Commendation. They find a Pleasure in being esteemed, and valued, especially by their Parents, and those whom they depend on. If therefore the Father *caresses and commend them, when they do well; shew a cold and neglectful Countenance to them upon doing ill;* And this accompanied by a like Carriage of the Mother, and all others that are about them, it will in a little Time make them sensible of the Difference; and this if constantly observed, I doubt not but will of it self work more than Threats or Blows, which lose their Force, when once grown common, and are of no use when Shame does not attend them; and therefore are to be forborn, and never to be used, but in the Case hereafter mentioned, when it is brought to Extremity.

§. 58. But *Secondly*, To make the Sense of *Esteem* or *Disgrace* sink the deeper,

Reputation.

deeper, and be of the more Weight, other agreeable or disagreeable Things should constantly accompany these different States; not as particular Rewards and Punishments of this or that particular Action, but as necessarily belonging to and constantly attending one, who by his Carriage has brought himself into a State of Disgrace or Commendation. By which Way of Treating them, Children may as much as possible be brought to conceive, that those that are commended, and in Esteem for doing well, will necessarily be belov'd and cherish'd by every Body, and have all other good Things as a Consequence of it; and on the other Side, when any one by Miscarriage falls into Dis-esteem, and cares not to preserve his Credit, he will unavoidably fall under Neglect and Contempt; and in that State the Want of what ever might satisfy or delight him, will follow. In this way the Objects of their Desires are made assisting to Vertue; when a settled Experience from the beginning teaches Children, that the Things they delight in belong to, and are to be enjoyed by those only, who are in a State of Reputation

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putation. If by these Means you can ^{Reputa-} come once to shame them out of their ^{tion.} Faults, (for besides that, I would willingly have no Punishment) and make them in Love with the Pleasure of being well thought on, you may turn them as you please, and they will be in Love with all the ways of Vertue.

§. 59. The great Difficulty here, is, I imagine, from the Folly and Perverseness of Servants, who are hardly to be hinder'd from crossing herein the Design of the Father and Mother. Children discountenanc'd by their Parents for any Fault, find usually a Refuge and Relief in the Caresses of those foolish Flatterers, who thereby undo whatever the Parents endeavour to establish. When the Father or Mother looks fowre on the Child, every Body else should put on the same Coldness to him, and no Body give him Countenance; till Forgiveness ask'd, and a Reformation of his Fault, has set him right again, and restor'd him to his former Credit. If this were constantly observ'd, I guess there would be little need of Blows, or Chiding: Their own Ease and Satisfaction would quickly teach Children to court Commenda-

Reputa-
tion.

tion, and avoid doing that which they found every Body condemned, and they were sure to suffer for, without being chid (or beaten. This would teach them Modesty and Shame; and they would quickly come to have a natural Abhorrence for that, which they found, made them slighted and neglected by every Body. But how this Inconvenience from Servants is to be remedied, I must leave to Parents Care and Consideration. Only I think it of great Importance; And that they are very happy, who can get discreet People about their Children.

Shame.

§. 60. Frequent *Beating* or *Chiding* is therefore carefully *to be avoided*. Because this sort of Correction never produces any Good, farther than it serves to raise *Shame* and Abhorrence of the Miscarriage that brought it on them. And if the greatest part of the Trouble be not the Sense that they have done amiss, and the Apprehension that they have drawn on themselves the just Displeasure of their best Friends, the Pain of Whipping will work but an imperfect Cure. It only patches up for the present, and skins it over, but reaches not to the Bottom of the Sore-
In-

Ingenuous *Shame*, and the Apprehen-^{*Shame*}sions of Displeasure, are the only true Restraint: These alone ought to hold the Reins, and keep the Child in order. But corporal Punishments must necessarily lose that Effect, and wear out the Sense of *Shame*, where they frequently return. Shame in Children has the same Place that Modesty has in Women; which cannot be kept, and often transgressed against. And as to the Apprehension of *Displeasure in the Parents*, that will come to be very insignificant, if the Marks of that Displeasure quickly cease, and a few Blows fully expiate. Parents should well consider, what Faults in their Children are weighty enough to deserve the Declaration of their Anger: But when their Displeasure is once declared to a Degree that carries any Punishment with it, they ought not presently to lay by the Severity of their Brows, but to restore their Children to their former Grace with some Difficulty; and delay a full Reconciliation, till their Conformity, and more than ordinary Merit, make good their Amendment. If this be not so ordered, *Punishment* will by Familiarity, become a mere thing of Course,

Shame.

Course, and lose all its Influence: Offending, being chastised, and then forgiven, will be thought as natural and necessary as Noon, Night, and Morning following one another.

Reputation.

§. 61. Concerning Reputation, I shall only remark this one Thing more of it; That though it be not the true Principle and Measure of Vertue, (for that is the Knowledge of a Man's Duty, and the Satisfaction it is to obey his Maker, in following the Dictates of that Light God has given him, with the Hopes of Acceptation and Reward) yet it is that, which comes nearest to it: And being the Testimony and Applause that other People's Reason, as it were by a common Consent, gives to virtuous and well-order'd Actions, it is the proper Guide and Encouragement of Children, till they grow able to judge for themselves, and to find what is right by their own Reason.

§. 62. This Consideration may direct Parents, how to manage themselves in reprovng and commending their Children. The rebukes and chiding, which their Faults will sometimes make hardly to be avoided, should not only be

be in sober, grave and unpassionate *Reputation.* Words, but also alone and in private: But the Commendations Children deserve, they should receive before others. This doubles the Reward, by spreading their Praise; but the Backwardness Parents shew in divulging their Faults, will make them set a greater Value on their Credit themselves, and teach them to be the more careful to preserve the good Opinion of others, whilst they think they have it: But when being expos'd to Shame, by publishing their Miscarriages, they give it up for lost, that Check upon them is taken off; And they will be the less careful to preserve others good Thoughts of them, the more they suspect that their Reputation with them is already blemished.

§. 63. But if a right Course be taken with Children, there will not be so much need of the Application of the common Rewards and Punishments as we imagine, and as the general Practice has established. For all their innocent Folly, Playing, and *Childish childish Actions, are to be left perfectly free and nest. unrestrained,* as far as they can consist with the respect due to those that are pre-

*Childish-
ness.*

present; and that with the greatest Allowance. If these Faults of their Age, rather than of the Children themselves, were, as they should be, left only to Time and Imitation, and riper Years to cure, Children would escape a great deal of misapplied and useless Correction; which either fails to over-power the Natural Disposition of their Childhood, and so, by an ineffectual Familiarity, makes Correction in other necessary Cases of less use; or else, if it be of Force to restrain the natural Gaiety of that Age, it serves only to spoil the Temper both of Body and Mind. If the Noise and Bustle of their Play prove at any Time inconvenient, or unsuitable to the Place or Company they are in, (which can only be where their Parents are) a Look or a Word from the Father or Mother, if they have established the Authority they should, will be enough either to remove, or quiet them for that Time. But this Gamesome Humour, which is wisely adapted by Nature to their Age and Temper, should rather be encouraged, to keep up their Spirits, and improve their Strength and Health than curbed or restrained: And the chief Art

is

is to make all that they have to do, Sport and Play too.

§. 64. And here give me Leave to *Rules*. take Notice of one thing I think a Fault in the ordinary Method of Education; and that is, The Charging of Children's Memories, upon all Occasions, with *Rules* and Precepts, which they often do not understand, and constantly as soon forget as given. If it be some Action you would have done, or done otherwise; whenever they forget, or do it awkwardly, make them do it over and over again, till they are perfect: Whereby you will get these two Advantages; *First*, To see whether it be an Action they can do, or is fit to be expected of them. For sometimes Children are bid to do Things, which, upon Trial, they are found not able to do; and had need be taught and exercised in, before they are required to do them. But it is much easier for a Tutor to command, than to teach. *Secondly*, Another Thing got by it will be this; That by repeating the same Action, till it be grown habitual in them, the Performance will not depend on Memory or Reflection, the Concomitant of Prudence and Age, and not of Child-

Rules.

Childhood; but will be natural in them. Thus bowing to a Gentleman when he salutes him, and looking in his Face, when he speaks to him, is by constant Use as natural to a well-bred Man, as breathing; it requires no Thought, no Reflection. Having this way cur'd in your Child any Fault, it is cur'd for ever: And thus one by one you may weed them out all, and plant what Habits you please.

§. 65. I have seen Parents so heap *Rules* on their Children, that it was impossible for the poor little Ones to remember a tenth Part of them, much less to observe them. However they were either by Words or Blows corrected for the Breach of those multiplied and often very impertinent Precepts. Whence it naturally follow'd, that the Children minded not, what was said to them; when it was evident to them, that no Attention, they were capable of, was sufficient to preserve them from Transgression, and the Rebukes which follow'd it.

Let therefore your *Rules* to your Son, be as few as is possible, and rather fewer than more than seem absolutely necessary. For if you burden him

him with many *Rules*, one of these *Rules*. H
two things must necessarily follow; that either he must be very often punished, which will be of ill Consequence, by making Punishment too frequent and familiar; or else you must let the Transgressions of some of your Rules go unpunished, whereby they will of course grow contemptible, and your Authority become cheap to him. Make but few *Laws*, but see they be well observ'd, when once made. Few Years require but few Laws, and as his Age increases, when one Rule is by Practice, well establish'd, you may add another.

§. 66. But pray remember, Children are *not* to be taught by *Rules*, which will be always slipping out of their Memories. What you think necessary for them to do, settle in them by an indispensable Practice, as often as the Occasion returns; and if it be possible, make Occasions. This will beget *Habits*. Habits in them, which, being once establish'd, operate of themselves easily and naturally, without the Assistance of the Memory. But here let me give two Cautions, 1. The one is, that you keep them to the Practice, of what you would

Habits. would have grow into a Habit in them, by kind Words, and gentle Admonitions, rather as minding them of what they forget, than by harsh Rebukes and Chiding, as if they were wilfully guilty. 2dly, Another thing you are to take care of, is, not to endeavour to settle too many Habits at once, least by Variety you confound them, and so perfect none. When constant Custom has made any one thing easy and natural to them, and they practise it without Reflection, you may then go on to another.

Practice. This Method of teaching Children by a repeated Practice, and the same Action done over and over again, under the Eye and Direction of the Tutor, till they have got the Habit of doing it well, and not by relying on *Rules* trusted to their Memories, has so many Advantages, which way ever we consider it, that I cannot but wonder (if ill Customs could be wonder'd at in any thing) how it could possibly be so much neglected. I shall name one more that comes now in my way. By this Method we shall see, whether what is requir'd of him be adapted to his Capacity, and any way suited to the

the Child's natural Genius and Constitution: for that too must be consider'd in a right Education. We must not hope wholly to change their Original Tempers, nor make the Gay Pensive and Grave, nor the Melancholy Sportive, without spoiling them. God has stamp'd certain Characters upon Mens Minds, which, like their Shapes, may perhaps be a little mended; but can hardly be totally alter'd, and transform'd into the contrary.

He therefore, that is about Children, should well study their Natures and Aptitudes, and see by often Tryals, what turn they easily take, and what becomes them; observe what their Native Stock is, how it may be improved, and what it is fit for: He should consider what they want, whether they be capable of having it wrought into them by Industry, and incorporated there by Practice; and whether it be worth while to endeavour it. For in many Cases, all that we can do, or should aim at, is to make the best of what Nature has given; to prevent the Vices and Faults to which such a Constitution is most inclined, and give it all the Advantages

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Practice. it is capable of. Every one's Natural Genius should be carried as far as it could, but to attempt the putting another upon him, will be but Labour in vain; And what is so Plaister'd on, will at best sit but untowardly, and have always hanging to it the Ungracefulness of Constraint and Affectation.

Affectation.

Affectation is not, I confess, an early Fault of Childhood, or the Product of untaught Nature; it is of that sort of Weeds, which grow not in the wild uncultivated Wast, but in Garden-Plots, under the Negligent Hand, or Unskilful Care of a Gardner. Management and Instruction, and some Sense of the Necessity of Breeding, are requisite to make any one capable of *Affectation*, which endeavours to correct Natural Defects, and has always the Laudable Aim of Pleasing, though it always misses it; and the more it labours to put on Gracefulness, the farther it is from it. For this Reason it is the more carefully to be watched, because it is the proper Fault of Education; a perverted Education indeed, but such as young People often fall into, either by their own Mistake

stake, or the ill Conduct of those about them. *Affectation.*

He that will examine, wherein that Gracefulness lies, which always pleases, will find it arises from that Natural Coherence, which appears between the Thing done, and such a Temper of Mind, as cannot but be approved of, as suitable to the Occasion. We cannot but be pleased with an Humane, Friendly, Civil Temper, wherever we meet with it. A Mind free, and Master of it self and all its Actions, not low and narrow, not haughty and insolent, not blemished with any great Defect, is what every one is taken with. The Actions, which naturally flow from such a well-form'd Mind, please us also, as the genuine Marks of it; and being as it were natural Emanations from the Spirit and Disposition within, cannot but be easy and unconstrain'd. This seems to me to be that Beauty, which shines through some Mens Actions, sets off all that they do, and takes all they come near; when by a constant Practice, they have fashion'd their Carriage, and made all those little Expressions of Civility and Respect, which Nature

*Affecta-
tion.*

or Custom has established in Conversation so easy to themselves, that they seem not Artificial or Studied, but naturally to flow from a Sweetness of Mind, and a well turn'd Disposition.

On the other side, *Affectation* is an awkward and forced Imitation of what should be Genuine and Easie, wanting the Beauty that Accompanies what is Natural; because there is always a Disagreement between the outward Action, and the Mind within, one of these two ways; 1. Either when a Man would outwardly put on a Disposition of Mind, which then he really has not, but endeavours by a forced Carriage to make shew of; yet so, that the Constraint he is under, discovers it self: And thus Men affect sometimes to appear Sad, Merry, or Kind, when in Truth they are not so.

2. The other is, when they do not endeavour to make shew of Dispositions of Mind, which they have not; but to express those they have by a Carriage not suited to them: And such in Conversation are all constrain'd Motions, Actions, Words, or Looks which
thought

though designed to shew either their *Affectation*, Respect or Civility to the Company, or their Satisfaction and Easiness in it, are not yet Natural nor Genuine Marks of the one or the other; but rather of some Defect or Mistake within. Imitation of others, without discerning what is Graceful in them, or what is peculiar to their Characters, often makes a great part of this. But *Affectation* of all kinds, whencesoever it proceeds, is always Offensive: Because we naturally hate whatever is Counterfeit; and condemn those, who have nothing better to recommend themselves by.

Plain and rough Nature left to itself, is much better than an Artificial Ungracefulness, and such studied Ways of being ill fashion'd. The want of an Accomplishment, or some Defect in our Behaviour, coming short of the utmost Gracefulness, often escapes Observation and Censure. But *Affectation* in any part of our Carriage, is lighting up a Candle to our Defects; and never fails to make us be taken Notice of, either as wanting Sense, or wanting Sincerity. This Governours ought the more diligently to look after; because,

Affectation.

as I above observ'd, 'tis an acquired Ugliness, owing to Mistaken Education, few being Guilty of it, but those who pretend to Breeding, and would not be thought Ignorant of what is fashionable and becoming in Conversation: And, if I mistake not, it has often its rise, from the lazy Admonitions of those who give Rules, and propose Examples, without joyning Practice with their Instructions, and making their Pupils repeat the Action in their Sight, that they may Correct what is indecent or constrain'd in it, till it be perfected into an habitual and becoming Easiness.

Manners.

§. 67. *Manners*, as they call it, about which Children are so often perplex'd, and have so many goodly Exhortations made them, by their wise Maids and Governesses, I think, are rather to be learnt by Example than Rules; and then Children, if kept out of ill Company, will take a pride to behave themselves prettily, after the fashion of others, perceiving themselves esteem'd and commended for it. But if by a little Negligence in this part, the Boy should not put off his Hat, nor make Leggs very gracefully, a Dancing-master

master will cure that Defect, and wipe *Manners.*
 off all that plainness of Nature, which
 the A-la-mode People call Clownish-
 ness. And since nothing appears to me
 to give Children so much becoming
 Confidence and Behaviour, and so to
 raise them to the conversation of those
 above their Age, as *Dancing*; I think *Dancing.*
 they should be taught to Dance, as
 soon as they are capable of learning it.
 For though this consist only in out-
 ward gracefulness of Motion, yet, I
 know not how, it gives Children
 manly Thoughts, and Carriage more
 than any thing. But otherwise, I
 would not have little Children much
 tormented about Punctilio's, or Nice-
 ties of Breeding.

Never trouble your self about those
 Faults in them, which you know Age
 will cure. And therefore want of well-
 fashion'd Civility in the Carriage,
 whilst *Civility* is not wanting in the
 Mind (for there you must take care to
 plant it early) should be the Parents
 least care, whilst they are young. If
 his tender Mind be fill'd with a Vene-
 ration for his Parents and Teachers,
 which consists in Love and Esteem,
 and a fear to offend them; and with

Manners. *Respect and good Will* to all People; that respect will of it self teach those ways of Expressing it, which he observes most acceptable. Be sure to keep up in him the Principles of good Nature and Kindness; make them as habitual as you can, by Credit and Commendation, and the good Things accompanying that State: And when they have taken root in his Mind, and are settled there by a continued Practice, fear not, the Ornaments of Conversation, and the out-side of fashionable Manners, will come in their due time; If when they are removed out of their Maids Care, they are put into the Hands of a well-bred Man to be their Governor.

Whilst they are very young, any *carelessness* is to be born with in Children, that carries not with it the Marks of Pride or ill Nature: But those, when ever they appear in any Action, are to be Corrected immediately, by the ways above-mentioned. What I have said concerning Manners, I would not have so understood, as if I meant that those, who have the Judgment to do it, should not gently fashion the Motions, and Carriage of Children, when they are very young. It would be of great

great Advantage, if they had People *Manners* about them, from their being first able to go, that had the Skill, and would take the right way to do it. That which I complain of, is the wrong course is usually taken in this matter. Children who were never taught any such thing as Behaviour, are often (especially when Strangers are present) chid for having some way or other failed in good Manners, and have thereupon Reproofs and Precepts heaped upon them, concerning putting off their Hats, or making of Leggs, &c. Though in this, those concern'd pretend to correct the Child, yet in truth, for the most part, it is but to cover their own Shame: And they lay the blame on the poor little ones, sometimes passionately enough, to divert it from themselves, for fear the By-standers should impute to their want of Care and Skill the Child's ill Behaviour.

For, as for the Children themselves, they are never one jot better'd by such occasional Lectures. They at other times should be shewn what to do, and by reiterated Actions, be fashioned before-hand into the Practice of what is fit and becoming; and not told, and talk'd

Manners. talk'd to do upon the Spot, of what they have never been accustom'd, nor know how to do as they should. To hare and rate them thus at every turn, is not to teach them, but to vex, and torment them to no purpose. They should be let alone, rather than Chid for a Fault, which is none of theirs, nor is in their Power to mend for speaking to. And it were much better their natural childish Negligence or Plainness should be left to the Care of riper Years, than that they should frequently have Rebukes misplaced upon them, which neither do, nor can, give them graceful Motions. If their Minds are well disposed, and principled with inward Civility, a great part of the roughness, which sticks to the outside for want of better Teaching, Time and Observation will rub off, as they grow up, if they are bred in good Company; but if in ill, all the Rules in the World, all the Correction imaginable, will not be able to polish them. For you must take this for a certain truth, that let them have what Instructions you will, and ever so learned Lectures of Breeding daily inculcated into them, that, which will
most

most influence their Carriage, will be *Manners?* the Company they converse with, and the fashion of those about them. Children (nay, and Men too) do most by Example. We are all a sort of Chame-lions, that still take a Tincture from things near us: Nor is it to be wonder'd at in Children, who better understand what they see, than what they hear.

§. 68. I mention'd above, one great *Company?* Mischief that came by Servants to Children, when by their Flatteries they take off the edge and force of the Parents rebukes, and so lessen their Authority. And here is another great inconvenience which Children receive from the ill Examples, which they meet with amongst the meaner Servants.

They are wholly, if possible, to be kept from such Conversation: For the contagion of these ill precedents, both in Civility and Vertue, horribly infects Children, as often as they come within reach of it. They frequently learn from unbred or debauched Servants such Language, untowardly Tricks and Vices, as otherwise they possibly would be ignorant of all their Lives.

§. 69. 'Tis

Company.

§. 69. 'Tis a hard matter wholly to prevent this Mischief. You will have very good luck, if you never have a clownish or Vicious Servant, and if from them your Children never get any infection. But yet as much must be done towards it, as can be; and the Children kept as much as may be † *in the Company of their Parents*, and those to whose care they are committed. To this purpose, their being in their presence, should be made easie to them: They should be allowed the liberties and freedom suitable to their Ages, and not be held under unnecessary Restraints, when in their Parent's or Governour's Sight. If it be a Prison to them, 'tis no wonder they should not like it. They must not be hindred from being Children, or from playing, or doing as Children, but from doing ill: All other Liberty is to be allowed them. Next, to make them in love with the *company of their Parents*, they should receive all their good things there, and from their hands. The Servants should be hindred from making court to them, by giving them strong Drink, Wine, Fruit, Play-things, and other such matters, which may make

‡ How much the Romans thought the Education of their Children a business that properly belong'd to the Parents themselves, see in Suetonius August. Sect. 64. Plutarch in vita Catonis Censoris, Diodorus Siculus, l. 2. cap. 3.

make them in love with their Conver-*Company* sation.

§. 70. Having named *Company*, I am almost ready to throw away my Pen, and trouble you no farther on this Subject. For since that does more than all Precepts, Rules and Instructions, methinks 'tis almost wholly in vain to make a long Discourse of other things, and to talk of that almost to no purpose. For you will be ready to say, What shall I do with my Son? If I keep him always at home, he will be in danger to be my young Master; and if I send him abroad, how is it possible to keep him from the contagion of Rudeness and Vice, which is so every where in fashion? In my house, he will perhaps be more innocent, but more ignorant too of the World: Wanting there change of *Company*, and being used constantly to the same Faces, he will, when he comes abroad, be a sheepish or conceited Creature.

I confess, both sides have their Inconveniencies. Being abroad, 'tis true, will make him bolder, and better able to bustle and shift amongst Boys of his own age; and the emulation of School-fellows, often puts Life and Industry into

Company. into young Lads. But till you can find a School, wherein it is possible for the Master to look after the Manners of his Scholars, and can shew as great Effects of his Care of forming their Minds to Vertue, and their Carriage to good Breeding, as of forming their Tongues to the learned Languages; you must confess, that you have a strange value for Words, when preferring the Languages of the Antient *Greeks* and *Romans*, to that which made them such brave Men, you think it worth while, to hazard your Son's Innocence and Vertue, for a little Greek and Latin. For, as for that Boldness and Spirit which Lads get amongst their Play-fellows at School, it has ordinarily such a mixture of Rudeness and an ill-turn'd Confidence, that those mis-becoming and dis-ingenuous Ways of shifting in the World must be unlearn'd, and all the Tincture wash'd out again, to make way for better Principles, and such Manners, as make a truly worthy Man. He that considers how diametrically opposite the Skill of living well, and managing, as a Man should do, his Affairs in the World, is to that malapertness, tricking, or violence

violence learnt amongst School-Boys, *Company.* will think the Faults of a Privater Education infinitely to be prefer'd to such Improvements ; and will take care to preserve his Child's Innocence and Modesty at Home, as being nearer of Kin, and more in the way of those qualities which make an Useful and Able Man. Nor does any one find, or so much as suspect, that that Retirement and Bashfulness, which their Daughters are brought up in, makes them less knowing or less able Women. Conversation, when they come into the World, soon gives them a becoming Assurance ; and whatsoever, beyond that, there is of rough and boisterous, may in Men be very well spared too : For Courage and Steadiness, as I take it, lie not in Roughness and ill Breeding.

Vertue is harder to be got, than a Knowledge of the World ; and if lost in a Young Man is seldom recovered. Sheepishness and Ignorance of the World, the Faults imputed to a private Education, are neither the necessary Consequences of being bred at home, nor if they were, are they incurable Evils. Vice is the more stubborn, as well

Company. well as the more dangerous Evil of the two; and therefore, in the first place, to be fenced against. If that sheepish softness, which often enervates those who are bred like Fondlings at home, be carefully to be avoided, it is principally so for Vertue's sake: For fear lest such a yielding temper should be too susceptible of vitious Impressions, and expose the Novice too easily to be corrupted. A young Man, before he leaves the shelter of his Father's House and the Guard of a Tutor, should be fortified with Resolution, and made acquainted with Men, to secure his Vertues; lest he should be led into some ruinous course, or fatal precipice, before he is sufficiently acquainted with the Dangers of Conversation, and has Steadiness enough not to yield to every Temptation. Were it not for this, a young Man's Bashfulness, and Ignorance in the World, would not so much need an early Care. Conversation would cure it in a great measure; or if that will not do it early enough, it is only a stronger reason for a good Tutor at home. For if Pains be to be taken to give him a manly air and assurance betimes,

betimes, it is chiefly as a fence to his *Company* Vertue when he goes into the World under his own Conduct.

It is preposterous therefore to sacrifice his Innocency to the attaining of Confidence, and some little Skill of bustling for himself among others, by his conversation with ill-bred and vitious Boys; when the chief Use of that sturdiness, and standing upon his own Legs, is only for the Preservation of his Vertue. For if Confidence or Cunning come once to mix with Vice, and support his Miscarriages, he is only the surer lost: And you must undo again, and strip him of that he has got from his Companions, or give him up to Ruin. Boys will unavoidably be taught assurance by Conversation with Men, when they are brought into it; and that is time enough. Modesty and Submission, till then, better fits them for Instruction: And therefore there needs not any great Care to stock them with Confidence before-hand. That which requires most time, pains, and assiduity, is to work into them the Principles and Practice of Vertue, and good Breeding. This is the Seasoning they should

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Company. be prepar'd with, so as not easie to be got out again. This they had need to be well provided with. For Conversation, when they come into the World, will add to their knowledge and assurance, but be too apt to take from their Vertue; which therefore they ought to be plentifully stored with, and have that tincture sunk deep into them.

How they should be fitted for Conversation, and entred into the World, when they are ripe for it, we shall consider in another place. But how any one's being put into a mixed Herd of unruly Boys, and there learning to wrangle at Trap, or rook at Span-farthing, fits him for civil Conversation, or Business, I do not see. And what Qualities are ordinarily to be got from such a Troop of Play-fellows as Schools usually assemble together from Parents of all kinds, that a Father should so much covet, is hard to divine. I am sure, he who is able to be at the charge of a Tutor at home, may there give his Son a more genteel Carriage, more manly Thoughts, and a Sense of what is worthy and becoming, with a greater Proficiency in Learning

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in to the Bargain, and ripen him up *Company* sooner into a Man, than any at School can do. Not that I blame the School-Master in this, or think it to be laid to his charge. The difference is great between two or three Pupils in the same House, and three or fourscore Boys lodg'd up and down. For let the Masters Industry and Skill be never so great, it is impossible he should have 50. or 100. Scholars under his Eye, any longer than they are in the School together: Nor can it be expected, that he should instruct them Successfully in any thing, but their Books: The forming of their Minds and Manners requiring a constant Attention, and particular Application to every single Boy, which is impossible in a numerous Flock; And would be wholly in vain, (could he have time to Study and Correct every one's particular Defects, and wrong Inclinations) when the Lad was to be left to himself, or the prevailing Infection of his Fellows, the greatest part of the Four and twenty Hours.

But Fathers observing, that Fortune is often most Successfully courted by bold and bustling Men, are glad to see their Sons pert and forward betimes;

Company. take it for an happy Omen, that they will be thriving Men, and look on the Tricks they play their School-fellows, or learn from them, as a Proficiency in the Art of Living, and making their Way through the World. But I must take the liberty to say, that he, that lays the Foundation of his Son's Fortune in Vertue, and good Breeding, takes the only sure and warrantable way. And 'tis not the Wageries or Cheats practised amongst School-boys, 'tis not their Roughness one to another, nor the well laid Plot of Robbing an Orchard together that make an able Man; But the Principles of Justice, Generosity and Sobriety, joyn'd with Observation and Industry, Qualities, which I judge School-boys do not learn much of one another. And if a Young Gentleman bred at home, be not taught more of them than he could learn at School, his Father has made a very ill choice of a Tutor. Take a Boy from the top of a Grammar-School, and one of the same Age, bred as he should be, in his Father's Family, and bring them into good Company together, then see which of the two will have

the more manly Carriage, and address himself with the more becoming Assurance to Strangers. Here I imagine the School-boys Confidence will either fail or discredit him: And if it be such as fits him only for the Conversation of Boys, he were better be without it.

Vice, if we may believe the general Complaint, ripens so fast now a days, and runs up to Seed so early in young People, that it is impossible to keep a Lad from the spreading Contagion, if you will venture him abroad in the Herd, and trust to chance or his own Inclination for the choice of his Company at School. By what Fate Vice has so thriven amongst us these Years past; and by what hands it has been nurs'd up into so uncontroll'd a Dominion, I shall leave to others to enquire. I wish, that those, who complain of the great Decay of Christian Piety and Vertue every where, and of Learning and acquired Improvements in the Gentry of this Generation, would consider how to retrieve them in the next. This I am sure, That if the Foundation of it be not laid in the Education and Principling of the Youth, all other Endeavours

Company, yours will be in vain. And if the Innocence, Sobriety, and Industry, of those who are coming up, be not taken care of and preserved, 'twill be ridiculous to expect, that those who are to succeed next on the Stage, should abound in that Vertue, Ability, and Learning, which has hitherto made *England* considerable in the World. I was going to add Courage too, though it has been looked on as the Natural Inheritance of Englishmen. What has been talked of some late Actions at Sea, of a Kind unknown to our Ancestors, gives me occasion to say, that Debauchery sinks the Courage of Men: And when Dissoluteness has eaten out the Sense of true Honour, Bravery seldom stays long after it. And I think it impossible to find an instance of any Nation, however renowned for their Valour, who ever kept their Credit in Arms, or made themselves redoubtable amongst their Neighbours, after Corruption had once broke through, and dissolv'd the restraint of Discipline; and Vice was grown to such an head, that it durst shew it self barefaced, without being out of Countenance.

'Tis

'Tis Vertue then, direct Vertue, ^{Vertue.} which is the hard and valuable part to be aimed at in Education; And not a forward Pertness, or any little Arts of Shifting. All other Considerations and Accomplishments should give way and be postpon'd to this. This is the solid and substantial good, which Tutors should not only read Lectures, and talk of; but the Labour, and Art of Education should furnish the Mind with, and fasten there, and never cease till the young Man had a true relish of it, and placed his Strength, his Glory, and his Pleasure in it.

The more this Advances, the easier *Company.* way will be made for all other Accomplishments, in their turns. For he that is brought to submit to Vertue, will not be refractory, or resty, in any thing that becomes him. And therefore I cannot but prefer Breeding of a young Gentleman at home in his Father's sight, under a good Governour as much the best and safest way to this great and main End of Education; when it can be had, and is order'd as it should be. Gentlemen Houses are seldom without Variety of Company: They should use their Sons to all the Strange Faces

Company. that come there, and engage them in Conversation with Men of Parts and Breeding, as soon as they are capable of it. And why those who live in the Country should not take them with them, when they make Visits of Civility to their Neighbours, I know not. This I am sure, a Father that breeds his Son at home, has the Opportunity, to have him more in his own Company, and there give him what Encouragement he thinks fit; and can keep him better from the taint of Servants, and the meaner sort of People, than is possible to be done Abroad. But what shall be resolv'd in the case, must in great measure be left to the Parents, to be determin'd by their Circumstances and Conveniencies. Only I think it the worst sort of good Husbandry, for a Father not to strain himself a little for his Son's Breeding; which, let his Condition be what it will, is the best Portion he can leave him. But if, after all, it shall be thought by some, that the Breeding at Home has too little Company; and that at ordinary Schools, not such as it should be, for a young Gentleman; I think there might be ways found

found out to avoid the Inconveniences *Company* on the one side and the other.

§. 71. Having under Consideration how great the Influence of *Company* is, and how prone we are all, especially Children, to Imitation; I must here take the liberty to mind Parents of this one Thing, *viz.* That he that will have his Son have a Respect for him, and his Orders, must himself have a great Reverence for his Son. *Maxima debetur pueris reverentia.* *Example.* You must do nothing before him, which you would not have him imitate. If any thing scape you, which you would have pass to Fault in him, he will be sure for a shelter himself under your Example, and shelter himself so as that it will not be easie to come at him, to correct it in him the right Way. If you punish him for what he sees you practise your self, he will not think that Severity to proceed from Kindness in you, careful to amend a Fault in him; but will be apt to interpret it, the Peevishness, and Arbitrary Imperiousness of a Father, who, without any Ground for it, would deny his Son the Liberty and Pleasures he takes

Example. takes himself. Or if you assume to your self the liberty you have taken, as a Privilege belonging to riper Years, to which a Child must not aspire, you do but add new force to your Example, and recommend the Action the more powerfully to him. For you must always remember, that Children affect to be Men earlier than is thought: And they love Breeches, not for their Cut, or Ease, but because the having them is a Mark or a Step towards Manhood. What I say of the Father's Carriage before his Children, must extend it self to all those who have any Authority over them, or for whom he would have them have any Respect.

Punishment.

§. 72. But to return to the Business of Rewards and Punishments. All the Actions of Childishness, and unfashionable Carriage, and whatever Time and Age will of it self be sure to reform, being, (as I have said) exempt from the Discipline of the Rod, there will not be so much need of beating Children, as is generally made use of. To which if we add Learning to read, Write, Dance, Foreign Language, &c. as under the

the same Privilege, there will be but very rarely any Occasion for Blows or Force in an ingenious Education. The right Way to teach them those Things, is, to give them a Liking and Inclination to what you propose to them to be learn'd, and that will engage their Industry and Application. This I think no hard Matter to do, if Children be handled as they should be, and the Rewards and Punishments above-mentioned be carefully applied, and with them these few Rules observed in the Method of Instructing them.

§. 73. 1. None of the Things they are to learn should ever be made a Burthen to them, or imposed on them as a *Task*. Whatever is so proposed presently becomes irksome: The Mind takes an Aversion to it, though before it were a Thing of Delight or Indifferency. Let a Child be but ordered to whip his Top at a certain Time every Day, whether he has, or has not a Mind to it; let this be but required of him as a Duty, wherein he must spend so many Hours Morning and Afternoon, and see whether he will not soon be weary of any Play at this Rate. Is it not so

Task.

so with grown Men? What they do chearfully of themselves, do they not presently grow sick of, and can no more endure, as soon as they find it is expected of them, as a Duty? Children have as much a Mind to shew that they are free, that their own good Actions come from themselves, that they are absolute and independent, as any of the proudest of you grown Men, think of them as you please.

Disposition.

§. 74. 2. As a Consequence of this, they should seldom be put about doing even those Things you have got an Inclination in them to, but when they have a Mind and *Disposition* to it. He that loves Reading, Writing, Musick, &c. finds yet in himself certain Seasons wherein those things have no Relish to him: And if at that time he forces himself to it, he only pothers and wearies himself to no purpose. So it is with Children. This Change of Temper should be carefully observed in them, and the favourable *Seasons of Aptitude and Inclination* be heedfully laid hold of: And if they are not often enough forward of themselves, a good Disposition should be talk'd into them,

them, before they be fet upon any *Disposition.* thing. This I think no hard matter for a discreet Tutor to do; who has studied his Pupil's temper, and will be at little pains to fill his head with suitable Idea's, such as may make him in love with the present Business. By this Means a great Deal of Time and Tiring would be saved. For a Child will learn three times as much when he is *in tune*, as he will with double the Time and Pains, when he goes awkwardly, or is drag'd unwillingly to it. If this were minded as it should, Children might be permitted to weary themselves with Play, and yet have Time enough to learn what is suited to the Capacity of each Age. But no such thing is considered in the ordinary Way of Education, nor can it well be. That rough Discipline of the Rod is built upon other Principles, has no Attraction in it, regards not what humour Children are in, nor looks after favourable Seasons of Inclination. And indeed it would be ridiculous, when Compulsion and Blows have raised an aversion in the Child to his Task, to expect he should freely of his own accord

Disposition.

accord leave his Play, and with Pleasure court the Occasions of Learning. Whereas were Matters order'd right, Learning any thing, they should be taught, might be made as much a Recreation to their Play, as their Play is to their Learning. The Pains are equal on both sides: Nor is it that which troubles them, for they love to be busie, and the Change and Variety is that which naturally delights them. The only Odds is, in that which we call Play, they act at liberty, and employ their Pains, (whereof you may observe them never sparing) freely; but what they are to learn, is forced upon them: they are called, compelled, and driven to it. This is that, that at first Entrance balks and cools them; they want their Liberty: Get them but to ask their Tutor to teach them, as they do often their Play-fellows, instead of his Calling upon them to learn; and they being satisfied that they act as freely in this, as they do in other things, they will go on with as much Pleasure in it, and it will not differ from their other Sports and Play. By these Ways, carefully pursued,

sued, a Child may be brought to desire to be taught any Thing, you have a Mind he should learn. The hardest Part, I confess, is with the first or eldest; but when once he is set right, it is easie by him to lead the rest whither one will.

§. 75. Though it be past doubt, that the fittest Time for Children to learn any Thing, is, when their *Minds are in tune, and well-disposed* to it; when neither Flagging of Spirit, nor Intentness of Thought upon something else makes them awkward and averse; yet two Things are to be taken care of: 1. That these Seasons either not being warily observed, and laid hold on, as often as they return; or else, not returning as often as they should, the Improvement of the Child be not thereby neglected, and so he be let grow into an habitual Idleness, and confirmed in this Indisposition. 2. That though other Things are ill learned when the Mind is either indisposed, or otherwise taken up, yet it is of great moment, and worth our Endeavours, to teach the Mind to get the Mastery over it self; and to be able, upon
Choice,

Disposition.

Choice, to take it self off from the hot Pursuit of one Thing, and set it self upon another with Facility and Delight; or at any Time to shake off its Sluggishness, and vigorously employ it self about what Reason, or the Advice of another shall direct. This is to be done in Children, by trying them sometimes, when they are by Laziness unbent, or by Avocation bent another Way, and endeavouring to make them buckle to the Thing proposed. If by this Means the Mind can get an habitual Dominion over it self, lay by *Idea's*, or Business, as Occasion requires, and betake it self to new and less acceptable Employments without Reluctancy or Discomposure, it will be an Advantage of more Consequence than Latin or Logick, or most of those Things Children are usually required to learn.

Compulsion.

§. 76 Children being more Active and Busie in that Age, than in any other Part of their Life, and being indifferent to any Thing they can do, so they may be but doing, *Dancing* and *Scotch-hoppers* would be the same thing to them, were the Encouragements

ments and Discouragements equal. But *Compul-*
 to Things we would have them learn, *sion*
 the great and only Discouragement I can
 observe, is, that they are called to it ;
 'tis *made their Business* ; they are *teazed*
 and *chid* about it, and do it with Trem-
 bling and Apprehension : or, when
 they come willingly to it, are kept
 too long at it, till they are quite
 tired : All which intrenches too much
 on that natural Freedom they ex-
 tremely affect. And 'tis that Liberty
 alone which gives the true Relish
 and Delight to their ordinary Play-
 Games. Turn the Tables, and you
 will find, they will soon change their
 Application ; especially if they see the
 Examples of others, whom they esteem
 and think above themselves. And if
 the Things which they observe o-
 thers to do be ordered so, that they
 insinuate themselves into them, as
 the Privilege of an Age or Condition
 above theirs, then Ambition, and
 the Desire still to get forward, and
 higher, and to be like those above
 them, will set them on work and
 make them go on with Vigour and
 Pleasure : Pleasure in what they have
 begun by their own desire. In
 I which

*Compul-
sion.*

which way the enjoyment of their dearly beloved Freedom will be no small Encouragement to them. To all which, if there be added the Satisfaction of Credit and Reputation, I am apt to think, there will need no other Spur to excite their Application and Affiduity, as much as is necessary. I confess, there needs Patience and Skill, Gentleness and Attention, and a prudent Conduct to attain this at first. But, why have you a Tutor, if there needed no pains? But when this is once established, all the rest will follow, more easily than in any more severe and imperious Discipline. And I think it no hard matter, to gain this Point; I am sure it will not be, where Children have no ill Examples set before them. The great danger therefore I apprehend, is only from Servants, and other ill-ordered Children, or such other vicious or foolish People, who spoil Children, both by the ill pattern they set before them in their own ill manners, and by giving them together, the two things they should never have at once; I mean, vicious Pleasures and Commendation.

§. 77. A

§. 77. As Children should very seldom be corrected by Blows; so, I think, frequent, and especially, passionate *Chiding* of almost as ill consequence. It lessens the Authority of the Parents, and the Respect of the Child: For I bid you still remember, they distinguish early betwixt Passion and Reason: And as they cannot but have a Reverence for what comes from the latter, so they quickly grow into a contempt of the former; or if it causes a present Terrour, yet it soon wears off; and natural Inclination will easily learn to slight such Scare-crows, which make a noise, but are not animated by Reason. Children being to be restrained by the Parents only in vicious (which, in their tender Years, are only a few) things, a Look or Nod only ought to correct them, when they do amiss: Or, if words are sometimes to be used, they ought to be grave, kind and sober, representing the ill, or unbecomingness of the Faults, rather than a *hasty rating* of the Child for it, which makes him not sufficiently distinguish, whether your Dislike be not more directed to him, than his

Chiding. his Fault. Passionate chiding usually carries rough and ill Language with it; which has this further ill effect, that it teaches and justifies it in Children: And the Names that their Parents or Preceptors give them, they will not be asham'd or backward to bestow on others, having so good Authority for the use of them.

Obstinacy. §. 78. I fore-see here it will be objected to me; What then, Will you have Children never Beaten nor Chid for any Fault? This will be to let loose the Reins to all kind of Disorder. Not so much, as is imagined, if a right Course has been taken in the first Seasoning of their Minds, and implanting that Awe of their Parents above-mentioned. For Beating, by constant Observation, is found to do little good, where the Smart of it is all the Punishment is feared, or felt in it; for the influence of that quickly wears out, with the memory of it. But yet there is one, and but one Fault, for which, I think, Children should be Beaten; and that is, *Obstinacy* or *Rebellion*. And in this too, I would have it ordered so, if it can be, that the shame of the Whipping
and

and not the Pain, should be the great *Obstinacy*.
est part of the Punishment. Shame
of doing amiss, and deserving Chastise-
ment, is the only true Restraint be-
longing to Vertue. The Smart of the
Rod, if Shame accompanies it not, soon
ceases, and is forgotten, and will quickly,
by use, lose its Terrour. I have known
the Children of a Person of Quality kept
in awe, by the fear of having their
Shoes pulled off, as much as others
by apprehensions of a Rod hanging
over them. Some such Punishment,
I think better than Beating; for, 'tis
Shame of the Fault, and the Disgrace
that attends it, that they should stand
in fear of, rather than Pain, if you
would have them have a Temper
truly ingenious. But *Stubbornness*, and
an *obstinate Disobedience*, must be ma-
ster'd with Force and Blows: For
this there is no other Remedy. What-
ever particular Action you bid him
do, or forbear, you must be sure to
see your self obey'd; no Quarter in
this case, no resistance. For when
once it comes to be a Trial of Skill,
a Contest for Mastery betwixt you,
as it is if you command, and he re-
fuses, you must be sure to carry it,
I 3 whatever

Obstinacy. whatever Blows it costs, if a Nod or Words will not prevail; unless, for ever after, you intend to live in obedience to your Son. A prudent and kind Mother, of my Acquaintance, was, on such an occasion, forced to whip her little Daughter, at her first coming home from Nurse, eight times successively the same Morning, before she could master her *Stubbornness*, and obtain a compliance in a very easie and indifferent matter. If she had left off sooner, and stop'd at the seventh Whipping, she had spoiled the Child for ever; and, by her unprevailing Blows, only confirmed her *refractoriness*, very hardly afterwards to be cured: But wisely persisting, till she had bent her Mind, and suppled her will, the only end of Correction and Chastisement, she established her Authority thoroughly in the very first occasions, and had ever after a very ready Compliance and Obedience in all things from her Daughter. For as this was the first time, so, I think, it was the last too she ever struck her.

The Pain of the Rod, *the first* occasion that requires it, continued and increased without leaving off till it
has

has thoroughly prevailed, should first *Obstinacy* bend the Mind, and settle the Parents Authority: And then Gravity mixed with Kindness should for ever after keep it.

This, if well reflected on, would make People more wary in the use of the Rod and the Cudgel; and keep them from being so apt to think Beating the safe and universal Remedy, to be applied at random, on all occasions. This is certain however, if it does no good, it does great harm; if it reaches not the Mind, and makes not the Will supple, it hardens the Offender; and whatever pain he has suffered for it, it does but in dear to him his beloved *stubbornness*, which has got him this time the victory, and prepares him to contest, and hope for it for the future. Thus, I doubt not, but by ill order'd Correction, many have been taught to be *obstinate* and *refractory*, who otherwise would have been very pliant and tractable. For if you punish a Child so, as if it were only to revenge the past Fault, which has raised your Choler, What operation can this have upon his Mind, which is the part to

Obstinacy. be amended? If there were no *sturdy humour*, or *wilfulness* mixed with his Fault, there was nothing in it, that required the severity of Blows. A kind, or grave Admonition is enough, to remedy the slips of frailty, forgetfulness, or inadvertency, and is as much as they will stand in need of. But if there were a *perverseness* in the Will, if it were a designed, resolved Disobedience, the Punishment is not to be measured by the greatness or smallness of the Matter, wherein it appeared, but by the opposition it carries, and stands in, to that Respect and Submission is due to the Father's Orders; which must always be rigorously exacted, and the Blows, by pauses laid on, till they reach the Mind, and you perceive the Signs of a true, Sorrow, Shame, and purpose of Obedience.

This, I confess, requires something more than setting Children a Task, and Whipping them without any more ado, if it be not done, and done to our fancy. This requires Care, Attention, Observation, and a nice study of Children's Tempers, and weighing their Faults well, before

fore we come to this sort of Punish-^{Obstinacy}ment. But is not that better, than always to have the Rod in hand, as the only Instrument of Government? And by frequent use of it on all Occasions, misapply and render inefficacious this last and useful Remedy, where there is need of it? For what else can be expected, when it is promiscuously used upon every little slip? When a Mistake in *Concordance*, or a wrong *Position* in Verse, shall have the severity of the Lash, in a well-temper'd and industrious Lad, as surely as a wilful Crime, in an obstinate and perverse Offender; How can such a way of Correction be expected to do good on the Mind, and set that right? Which is the only thing to be looked after; and when set right, brings all the rest, that you can desire, along with it.

§. 79. Where a *wrong bent of the Will* wants not Amendment, there can be no need of Blows. All other Faults, where the Mind is rightly disposed, and refuses not the Government and Authority of the Father or Tutor, are but Mistakes, and may often be over-looked; or when they are

Obstinacy are taken notice of, need no other but the gentle Remedies of Advice, Direction and Reproof; till the repeated and wilfull neglect of those, shews the Fault to be in the Mind, and that a manifest *perverseness* of the Will lies at the root of their Disobedience. But when ever *obstinacy*, which is an open defiance, appears, that cannot be winked at, or neglected, but must in the first instance, be subdued and master'd: Only care must be had, that we mistake not; and we must be sure it is *Obstinacy*, and nothing else.

§. 80. But since the Occasions of Punishment, especially Beating, are as much to be avoided as may be, I think it should not be often brought to this Point. If the Awe I spoke of be once got, a Look will be sufficient in most Cases. Nor, indeed, should the same Carriage, Seriousness or Application be expected from young Children, as from those of riper Growth. They must be permitted, as I said, the Foolish and Childish Actions suitable to their Years, without taking notice of them. Inadvertency, Carelessness and Gayety is the Character

Character of that Age. I think the *Obstinacy*. Severity I spoke of is not to extend it self to such unseasonable Restraints. Nor is that hastily to be interpreted Obstinacy, or Wilfullness, which is the natural Product of their Age or Temper. In such Miscarriages they are to be Assisted, and help'd towards an Amendment, as weak People under a natural Infirmit; which though they are warned of, yet every Relapse must not be counted a perfect Neglect, and they presently treated as obstinate. Faults of frailty, as they should never be neglected, or let pass without minding; so, unless the Will mix with them, they should never be exaggerated, or very sharply reprov'd; but with a gentle Hand set right, as Time and Age permit. By this means, Children will come to see what 'tis in any Miscarriage, that is chiefly Offensive, and so learn to avoid it. This will encourage them to keep their Wills right; which is the great Business; when they find that it preserves them from any great Displeasure; and that in all their other failings they meet with the Kind concern and help, rather

Obstinacy. ther than the Anger and Passionate Reproaches of their Tutor and Parents. Keep them from Vice, and vicious Dispositions, and such a kind of Behaviour in general will come, with every Degree of their Age, as is suitable to that Age, and the Company they ordinarily converse with: And as they grow in Years, they will grow in Attention and Application. But that your Words may always carry Weight and Authority with them, if it shall happen, upon any Occasion, that you bid him leave off the Doing of any even Childish Things, you must be sure to carry the Point, and not let him have the Mastery. But yet, I say, I would have the Father seldom interpose his Authority and Command in these Cases, or in any other but such as have a Tendency to vicious Habits. I think there are better ways of prevailing with them: And a gentle Perswasion in Reasoning (when the first Point of Submission to your Will is got) will most Times do much better.

Reasoning §. 81. It will perhaps be wondred that I mention *Reasoning* with Children: And yet I cannot but think that the true Way of Dealing with them. They

They understand it as early as they do *Reasoning*. Language; and, if I mis-observe not, they love to be treated as Rational Creatures sooner than is imagined. 'Tis a Pride should be cherished in them, and as much as can be, made the greatest instrument to turn them by.

But when I talk of *Reasoning*, I do not intend any other, but such as is suited to the Child's Capacity and Apprehension. No Body can think a Boy of Three, or Seven Years old, should be argued with, as a grown Man. Long Discourses, and Philosophical Reasonings, at best, amaze and confound, but do not instruct Children. When I say therefore, that they must be *treated as Rational Creatures*, I mean, that you should make them sensible by the Mildness of your Carriage, and the Composure even in your Correction of them, that what you do is reasonable in you, and useful and necessary for them: And that it is not out of *Caprichio*, Passion, or Fancy, that you command or forbid them any Thing. This they are capable of understanding; and there is no Vertue they should be excited to, nor Fault they should be kept

*Reason-
ning.*

kept from, which I do not think they may be convinced of; but it must be by such *Reasons* as their Age and Understanding are capable of, and those proposed always *in very few and plain Words*. The Foundations on which several Duties are built, and the Fountains of Right and Wrong, from which they spring, are not perhaps easily to be let into the Minds of grown Men, not used to abstract their Thoughts from common received Opinions. Much less are Children capable of *Reasonings* from remote Principles. They cannot conceive the Force of long Deductions: The *Reasons* that move them must be *obvious*, and level to their Thoughts, and such as may (if I may so say) be felt, and touched. But yet, if their Age, Temper, and Inclinations be considered, there will never want such Motives, as may be sufficient to convince them. If there be no other more particular, yet these will always be intelligible, and of force, to deter them from any Fault, fit to be taken notice of in them, (*viz.*) That it will be a Discredit and Disgrace to them, and displease you.

§. 82. But

§. 82. But of all the Ways whereby Children are to be instructed, and their Manners formed, the plainest, easiest, and most efficacious, is, to set before their Eyes the *Examples* of those Things you would have them do, or avoid. Which, when they are pointed out to them, in the Practice of Persons within their Knowledge, with some Reflections on their Beauty or Unbecomingness, are of more force to draw or deterr their Imitation, than any Discourses which can be made to them. Vertues and Vices can by no Words be so plainly set before their Understandings, as the Actions of other Men will shew them, when you direct their Observation, and bid them view this or that good or bad Quality in their Practice. And the Beauty or Uncomeliness of many Things, in good and ill Breeding, will be better learnt, and make deeper Impressions on them, in the *Examples* of others, than from any Rules or Instructions can be given about them.

This is a Method to be used, not only whilst they are young, but to be continued even as long as they shall be under another's Tuition or Conduct.

Nay,

Example. Nay, I know not whether it be not the best Way to be used by a Father, as long as he shall think fit, on any Occasion, to reform any Thing he wishes mended in his Son : Nothing sinking so gently, and so deep, into Men's Minds, as *Example.* And what Ill they either overlook, or indulge in them themselves, they cannot but dislike, and be ashamed of, when it is set before them in another.

Whipping.

§. 83. It may be doubted concerning *Whipping*, when, as the last Remedy, it comes to be necessary ; at what Times, and by whom it should be done : Whether presently upon the Committing the Fault, whilst it is yet fresh and hot ; And whether Parents themselves should beat their Children. As to the First, I think it should *not* be done *presently*, least Passion mingle with it ; and so, though it exceed the just Proportion, yet it lose of its due Weight : For even Children discern when we do Things in Passion. But, as I said before, that has most Weight with them, that appears sedately to come from their Parents Reason ; and they are not without this Distinction. Next, If you have any discreet Ser-

vant

vant capable of it, and has the Place ^{Whip-}
of governing your Child (for if you ^{ping.}
have a Tutor, there is no doubt) I
think it is best the *Smart* should come
more immediately *from another's Hand*,
though by the Parent's Order, who
should see it done ; whereby the Pa-
rent's Authority will be preserved, and
the Child's Aversion for the Pain it suf-
fers rather be turned on the Person that
immediately inflicts it. For I would
have a *Father seldom strike his Child*, but
upon very urgent Necessity, and as the
last Remedy : And then perhaps it will
be fit to do it so, that the Child should
not quickly forget it.

§. 84. But, as I said before, *Beating*
is the worst, and therefore the last
Means to be used in the Correction
of Children ; and that only in Cases
of Extremity, after all gentler Ways
have been tried, and proved unsuccess-
ful : Which, if well observed, there
will be very seldom any need of
Blows. For, it not being to be ima-
gined that a Child will often, if ever,
dispute his Father's present Com-
mand in any particular Instance ;
and the Father not interposing his ab-
solute Authority, in peremptory Rules,

Whip-
ping.

concerning either Childish or indifferent Actions, wherein his Son is to have his Liberty; or concerning his Learning or Improvement, wherein there is no Compulsion to be used; There remains only the Prohibition of some vicious Actions, wherein a Child is capable of *Obstinacy*, and consequently can deserve Beating: And so there will be but very few Occasions of that Discipline to be used by any one, who considers well, and orders his Child's Education as it should be. For the first Seven Years, What Vices can a Child be guilty of, but Lying, or some ill-natur'd Tricks; the repeated Commission whereof, after his Father's direct Command against it, shall bring him into the Condemnation of *Obstinacy*, and the Chastisement of the Rod? If any vicious Inclination in him be, in the first Appearance and Instances of it, treated as it should be, first, with your Wonder, and then, if returning again a second Time, discountenanced with the severe Brow of the Father, Tutor, and all about him, and a Treatment suitable to the State of Discredit before-mentioned; and this continued till

till he be made sensible, and ashamed ^{Whip-} of his Fault; I imagine there will be ^{ping.} no need of any other Correction, nor ever any Occasion to come to Blows. The Necessity of such Chastisement is usually the Consequence only of former Indulgencies, or Neglects. If vicious Inclinations were watched from the Beginning, and the first Irregularities which they caused, corrected by those gentler Ways, we should seldom have to do with more than one Disorder at once; which would be easily set right without any Stir or Noise, and not require so harsh a Discipline as Beating. Thus one by one, as they appear'd, they might all be weeded out, without any Signs or Memory that ever they had been there. But we letting their Faults (by Indulging and Humouring our little Ones) grow up, till they are Sturdy and Numerous, and the Deformity of them makes us ashamed and uneasie, we are fain to come to the Plough and the Harrow, the Spade and the Pix-ax, must go deep to come at the Roots; and all the Force, Skill, and Diligence we can use, is scarce enough to cleanse the vitiated Seed-Plot

Whipping. overgrown with Weeds, and restore us the hopes of Fruits, to reward our Pains in its season.

§. 85. This Course, if observed, will spare both Father and Child the trouble of repeated Injunctions, and multiplied Rules of Doing and Forbearing. For I am of Opinion, that of those Actions, which tend to vitious Habits (which are those alone that a Father should interpose his Authority and Commands in) none should be forbidden Children till they are found Guilty of them. For such untimely Prohibitions, if they do nothing worse, do at least so much towards teaching and allowing them, that they suppose that Children may be guilty of them, who would possibly be safer in the Ignorance of any such Faults. And the best Remedy to stop them, is, as I have said, to shew *Wonder and Amazement* at any such Action, as hath a vitious Tendency, when it is first taken Notice of in a Child. For Example, When he is first found in a Lye, or any ill natur'd Trick; The first Remedy should be, to talk to him of it as a *strange Monstrous Matter*, that it could not be imagin'd he would have done, and so shame him out of it.

§. 86. It

§. 86. It will be ('tis like) objected, *Whip-
ping.* That whatsoever I fanſie of the Tract-
ableneſs of Children, and the preva-
lency of thoſe ſofter Ways of Shame
and Commendation, yet there are ma-
ny, who will never apply themſelves to
their Books, and to what they ought
to Learn, unleſs they are ſcourged to
it. This I fear is nothing but the Lan-
guage of ordinary Schools and Faſhion,
which have never ſuffer'd the other to
be tried as it ſhould be, in Places where
it could be taken Notice of. *Why, elſe,
does the Learning of Latin and Greek
need the Rod, when French and Italian
need it not?* Children learn to Dance
and Fence without Whipping; nay,
Arithmetick, Drawing, &c. they apply
themſelves well enough to without
beating: Which would make one ſu-
ſpect, that there is ſomething ſtrange,
unnatural, and diſagreeable to that Age,
in the Things requir'd in Grammar-
Schools, or in the Methods uſed there,
that Children cannot be brought to,
without the ſeverity of the Laſh, and
hardly with that too; or elſe, that it is
a miſtake, that thoſe Tongues could
not be taught them without Beating.

Whip-
ping.

§. 87. But let us suppose some so Negligent or Idle, that they will not be brought to learn by the gentle Ways proposed: For we must grant, that there will be Children found of all Tempers: Yet it does not thence follow, that the rough Discipline of the Cudgel is to be used to all. Nor can any one be concluded unmanageable by the *milder Methods* of Government, till they have been *thoroughly tried* upon him; And if they will not prevail with him to use his Endeavours, and do what is in his Power to do, we make no Excuses for the Obstinate: Blows are the proper Remedies for those; but Blows laid on in a way different from the ordinary. He that wilfully neglects his Book, and stubbornly refuses any thing he can do, required of him by his Father, expressing himself in a positive serious Command, should not be Corrected with two or three angry Lashes, for not performing his Task, and the same Punishment repeated again and again upon every the like Default: But when it is brought to that pass, that wilfulness evidently shews it self, and makes Blows necessary; I think the Chastisement should be

be a little more Sedate and a little more *Whipping.* Severe, and the Whipping (mingled with Admonition between) so continued, till the Impressions of it on the Mind were found legible in the Face, Voice, and Submission of the Child, not so sensible of the Smart, as of the Fault he has been guilty of, and melting in true Sorrow under it. If such a Correction as this, tried some few times at fit Distances, and carried to the utmost Severity, with the visible Displeasure of the Father all the while, will not work the Effect, turn the Mind, and produce a future Compliance; What can be hoped from *Blows*, and to what purpose should they be any more used? *Beating*, when you can expect no good from it, will look more like the Fury of an enraged Enemy, than the good Will of a compassionate Friend; and such Chastisement carries with it only Provocation without any prospect of Amendment. If it be any Father's Misfortune to have a Son thus perverse and untractable, I know not what more he can do, but pray for him. But, Imagine, if a right Course be taken with Children from the beginning,

*Whip-
ping.*

ginning, very few will be found to be such; And when there are any such Instances, they are not to be the Rule for the Education of those, who are better Natur'd, and may be managed with better Usage.

Tutor.

§. 88. If a *Tutor* can be got, that, thinking himself in the Father's Place, charged with his Care, and relishing these Things, will at the beginning apply himself to put them in Practice, he will afterwards find his Work very easie: And you will, I guess, have your Son in a little time a greater Proficient in both Learning and Breeding, than perhaps you imagine. But let him by no Means beat him, at any time, without your Consent and Direction; at least till you have Experience of his Discretion and Temper. But yet to keep up his Authority with his Pupil, besides concealing that he has not the Power of the Rod, you must be sure to use him with great Respect yourself, and cause all your Family to do so too. For you cannot expect, your Son should have any regard for one, whom he sees you, or his Mother, or others slight. If you think him worthy of Contempt, you have chosen amiss:

amiss: And if you shew any contempt of him, he will hardly scape it from your Son: And whenever that happens, whatever worth he may have in himself, and Abilities for this Imployment, they are all lost to your Child, and can afterwards never be made useful to him. *Whip-ping.*

§. 89. As the Father's Example must teach the Child respect for his Tutor, so the Tutor's Example must lead the Child into those Actions he would have him do. His Practice must by no Means cross his Precepts, unless he intend to set him wrong. It will be to no purpose for the Tutor to talk of the Restraint of the Passions, whilst any of his own are let loose: And he will in vain Endeavour to reform any Vice or indecency in his Pupil, which he allows in himself. Ill Patterns are sure to be follow'd more than good Rules: And therefore he must also carefully preserve him from the Influence of ill Precedents, especially the most dangerous of all, the Examples of the Servants; from whose Company he is to be kept, not by Prohibitions, for that will but give him an Itch after it, but by other Ways I have mention'd,

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§. 90. In all the whole Business of Education, there is nothing like to be less hearkn'd to, or harder to be well observ'd, than what I am now going to say; and that is, that Children should from their first beginning to talk, have some *Discreet, Sober, nay, Wise* Person about them, whose Care it should be to Fashion them aright, and keep them from all Ill, especially the Infection of bad Company. I think this Province requires great *Sobriety, Temperance, Tendernefs, Diligence, and Discretion*; Qualities hardly to be found united in Persons, that are to be had for ordinary Salaries; nor easily to be found any where. As to the Charge of it, I think it will be the Money best laid out, that can be, about our Children; and therefore though it may be Expensive more than is ordinary, yet it cannot be thought dear. He that at any Rate procures his Child a good Mind, well Principled, temper'd to Vertue and Usefulness, and adorned with Civility and good Breeding, makes a better Purchase for him, than if he laid out the Mony for an Addition of more Earth to his former Acres. Spare it in Toys and Play-Games, in
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Silk and Ribbons, Laces and other useleſs Expences, as much as you pleaſe; but be not ſparing in ſo neceſſary a Part as this. 'Tis not good Huſbandry to make his Fortune rich, and his Mind poor. I have often with great Admiration ſeen People lavish it profuſely in tricking up their Children in fine Clothes, Lodging and Feeding them Sumptuoſly, allowing them more than enough of uſeleſs Servants, and yet at the ſame time ſtarve their Minds, and not take ſufficient Care to cover that, which is the moſt Shameful Nakedneſs, *viz.* their natural wrong Inclinations and Ignorance. This I can look on as no other than a Sacrificing to their own Vanity; it ſhewing more their Pride, than true Care of the good of their Children, Whatſoever you imploy to the Advantage of your Son's Mind will ſhew your true Kindneſs, tho' it be to the leſſening of his Eſtate. A Wife and Good Man can hardly want either the Opinion or Reality of being Great and Happy. But he that is Fooliſh or Vicious, can be neither Great nor Happy, what Eſtate ſoever you leave him: And I aſk you, Whether there
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be not Men in the World, whom you had rather have your Son be with 500*l.* per Annum, than some other you know with 5000*l.*

§. 91. The Consideration of Charge ought not therefore to deterr those, who are able: The great Difficulty will be where to find a *proper Person*. For those of small Age, Parts, and Vertue, are unfit for this Employment; and those that have greater, will hardly be got to undertake such a Charge. You must therefore look out early, and enquire every where: For the World has People of all sorts. And I remember, *Montaigne* says in one of his Essays, That the Learned *Castalio* was fain to make Trenchers at *Basle* to keep himself from Starving, when his Father would have given any Mony for such a Tutor for his Son, and *Castalio* have willingly embraced such an Employment upon very reasonable Terms; But this was for want of Intelligence.

§. 92. If you find it difficult to meet with such a Tutor, as we desire, you are not to wonder. I only can say, Spare no Care nor Cost to get such an one. All things are to be had that way: And I dare assure you, that if you can get a good one,

one, you will never repent the Charge; ^{Gover-} but will always have the Satisfaction to ^{nour.} think it the Money of all other the best laid out. But be sure take no Body upon Friends, or Charitable, no, nor bare great Commendations. Nay, if you will do as you ought, the Reputation of a Sober Man with a good Stock of Learning (which is all usually required in a Tutor) will not be enough to serve your Turn. In this Choice be as Curious, as you would be in that of a Wife for him: For you must not think of Trial, or Changing afterwards: That will cause great Inconvenience to you, and greater to your Son. When I consider the Scruples and Cautions I here lay in your way, methinks it looks, as if I advised you to something, which I would have offer'd at, but in Effect not done. But he that shall consider, how much the Business of a Tutor, rightly imployed, lies out of the Road; and how remote it is from the Thoughts of many, even of those who propose to themselves this Imployment, will perhaps be of my Mind, that one fit to Educate and Form the Mind of a Young Gentleman, is not every where
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to be found ; and that more than ordinary Care is to be taken in the Choice of him, or else you may fail of your End.

§. 93. The Character of a Sober Man and a Scholar, is, as I have above serv'd, what every one expects in a Tutor. This generally is thought enough, and is all that Parents commonly look for. But when such an one has emptied out into his Pupil all the Latin, and Logick, he has brought from the University, will that Furniture make him a fine Gentleman ? Or can it be expected, that he should be better Bred, better Skill'd in the World, better Principled in the Grounds and Foundations of true Vertue and Generosity, than his young Tutor is ?

To form a young Gentleman as he should be, 'tis fit his *Governour* should himself be well Bred, understand the Ways of Carriage, and Measures of Civility in all the Variety of Persons, Times and Places ; and keep his Pupil, as much as his Age requires, constantly to the Observation of them. This is an Art not to be learnt, nor taught by Books. Nothing can give it but good Company, and Observation
joyn'd

joyn'd together. The Taylor may ^{Tutor.} make his Cloathes Modish, and the Dancing-Master give Fashion to his Motions; yet neither of these, though they set off well, make a well-bred Gentleman; No, though he have Learning to boot; which, if not well-managed, makes him more impertinent and intolerable in Conversation. Breeding is that, which sets a Gloss upon all his other good Qualities, and renders them useful to him, in procuring him the Esteem and Good Will of all that he comes near. Without good Breeding his other Accomplishments make him pass but for Proud, Conceited, Vain, or Foolish.

Courage in an ill-bred Man, has the Air, and escapes not the Opinion of Brutality: Learning becomes Pedantry; Wit Buffoonry; Plainness Rusticity; Good Nature Fawning. And there cannot be a good Quality in him which want of Breeding will not warp, and disfigure to his Disadvantage. Nay, Vertue and Parts, though they are allowed their due Commendation, yet are not enough to procure a Man a good Reception, and make him Welcome

Tutor.

come where-ever he comes. No body contents himself with rough Diamonds, and wears them so, who would appear with Advantage. When they are polish'd, and set, then they give a lustre. Good qualities are the Substantial Riches of the Mind, but 'tis good Breeding sets them off: And he that will be acceptable, must give Beauty as well as Strength to his Actions. Solidity, or even Usefulness, is not enough: A graceful Way and Fashion, in every thing, is that which gives the Ornament and Liking. And in most cases the manner of doing is of more Consequence, than the thing done; And upon that depends the Satisfaction or Disgust wherewith it is received. This therefore, which lies not in the putting off the Hat, nor making of Complements; but in a due and free composure of Language, Looks, Motion, Posture, Place, &c. suited to Persons and Occasions, and can be learn'd only by Habit and Use, though it be above the capacity of Children, and little ones should not be perplex'd about it, yet it ought to be begun, and in a good Measure learn'd by a young Gentleman whilst he is under a Tutor, before

fore he comes into the World upon his own Legs : For then usually it is too late to hope to reform several habitual Indecencies, which lie in little things. For the Carriage is not as it should be, till it is become Natural in every Part ; falling, as Skilful Musicians Fingers do, into Harmonious Order, without Care and without Thought. If in Conversation a Man's Mind be taken up with a solicitous watchfulness about any part of his Behaviour ; instead of being mended by it, it will be constrain'd, uneasy and ungraceful.

Besides, this part is most necessary to be form'd by the Hands and Care of a *Governour* : Because, though the Errors committed in Breeding are the first that are taken notice of by others, yet they are the last that any one is told of. Not, but that the Malice of the World is forward enough to tattle of them ; but it is always out of his hearing, who should make profit of their Judgment, and Reform himself by their Censure. And indeed, this is so nice a Point to be meddled with, that even those who are Friends, and wish it were mended, scarce ever dare mention it, and tell those they

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love, that they are Guilty in such or such Cases of ill Breeding. Errors in other things, may often with Civility be shewn another; and 'tis no Breach of good Manners or Friendship, to set him right in other Mistakes: But good Breeding it self allows not a Man to touch upon this; or to insinuate to another, that he is guilty of want of Breeding. Such Information can come only from those, who have Authority over them: And from them too it comes very hardly and harshly to a grown Man; and however softned, goes but ill down with any one, who has lived ever so little in the World. Wherefore, it is necessary, that this Part should be the *Governour's* principal Care; that an habitual Gracefulness, and Politeness in all his Carriage may be settled in his Charge, as much as may be, before he goes out of his Hands; And that he may not need Advice in this Point, when he has neither Time, nor Disposition to receive it, nor has any Body left to give it him. The *Tutor* therefore ought in the first Place to be well Bred: And a young Gentleman, who gets this one Qualification from his *Governour*, sets out

out with great Advantage; and will *Tutor.* find, that this one Accomplishment, will more open his Way to him, get him more Friends, and carry him farther in the World, than all the hard Words, or real Knowledge he has got from the Liberal Arts, or his *Tutor's* learned *Encyclopaedia*, Not that those should be neglected, but by no means preferr'd, or suffer'd to thrust out the other.

§. 94. Besides being well-bred, the *Tutor* should know the World well ; The Ways, the Humors, the Follies, the Cheats, the Faults of the Age he is fallen into, and particularly of the Country he lives in. These he should be able to shew to his Pupil, as he finds him capable ; teach him Skill in Men, and their Manners ; pull off the Mask, which their several Callings, and Pretences cover them with ; and make his Pulpil discern what lies at the bottom, under such Appearances ; That he may not, as unexperienced young Men are apt to do, if they are un- warn'd, take one thing for another, judge by the out-side, and give him- self up to shew, and the Insinuation of a fair Carriage, or an obliging Applica-
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tion; A Governour should teach his Scholar to guess at, and beware of the Designs of Men he hath to do with, neither with too much Suspicion, nor too much Confidence; but as the young Man is by Nature most inclin'd to either side, rectifie him and bend him the other way. He should Accustom him to make as much as is possible a true Judgment of Men by those Marks, which serve best to shew, what they are, and give a Prospect into their inside; which often shews itself in little things, especially when they are not in Parade, and upon their Guard. He should acquaint him with the true State of the World, and dispose him to think no Man better or worse, wiser or foolisher, than really he is. Thus by safe and insensible degrees, he will pass from a Boy to a Man; which is the most hazardous step in all the whole course of Life. This therefore should be carefully watch'd, and a young Man with great Diligence handed over it; and not, as now usually is done, be taken from a Governour's Conduct, and all at once thrown into the World under his own, not without manifest Dangers of immediate

mediate Spoiling ; there being nothing *Tutor.* more frequent, than Instances of the great Looseness, Extravagancy and Debauchery, which young Men have run into as soon as they have been let loose from a severe and strict Education : Which I think may be chiefly imputed to their wrong way of Breeding, especially in this Part : for having been Bred up in a great Ignorance of what the World truly is, and finding it a quite other thing, when they come into it, than what they were taught it should be, and so imagin'd it was, are easily perswaded, by other kind of Tutors, which they are sure to meet with, that the Discipline they were kept under, and the Lectures were read to them, were but the Formalities of Education, and the Restraints of Childhood ; that the Freedom belonging to Men, is to take their Swing in a full Enjoyment of what was before forbidden them. They shew the young Novice the World full of fashionable and glittering Examples of this every where, and he is presently dazzled with them. My young Master failing not to be willing to shew himself a Man, as much as any of the

Tutor.

Sparks of his Years, lets himself loose to all the Irregularities he finds in the most Debauch'd; and thus courts Credit and Manliness, in the casting off the Modesty, and Sobriety, he has till then been kept in; and thinks it Brave, at his first setting out, to signalize himself in running Counter to all the Rules of Vertue, which have been Preach'd to him by his Tutor.

The shewing him the World, as really it is, before he comes wholly into it, is one of the best Means, I think, to prevent this Mischief. He should by degrees be inform'd of the Vices in Fashion, and warn'd of the Applications and Designs of those, who will make it their Business to corrupt him. He should be told the Arts they use, and the Trains they lay; and now and then have set before him the Tragical or Ridiculous Examples of those, who are Ruining, or Ruin'd this way. The Age is not like to want Instances of this Kind, which should be made Land-marks to him; that by the Disgraces, Diseases, Beggary, and Shame of Hopeful young Men thus brought to Ruine, he may be precaution'd, and be made see, how those

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joyn in the Contempt and Neglect of *Tutor*.
 them that are Undone, who by Pre-
 tences of Friendship and Respect lead
 them into it, and help to prey upon
 them whilst they were Undoing; That
 he may see, before he buys it by a too
 dear Experience, that those who per-
 swade him not to follow the Sober
 Advices he has received from his *Go-
 vernours*, and the Counsel of his own
 Reason, which they call being go-
 vern'd by others, do it only, that they
 may have the Government of him
 themselves; and make him believe, he
 goes like a Man of himself, by his
 own Conduct, and for his own Plea-
 sure, when, in truth, he is wholly as
 a Child led by them into those Vices,
 which best serve their Purposes. This
 is a Knowledge which, upon all Oc-
 casions, a *Tutor* should endeavour to in-
 still, and by all Methods try to make him
 comprehend, and thoroughly relish.

I know it is often said, That to dis-
 cover to a young Man the Vices of
 the Age, is to teach them him. That
 I confess is a good deal so, according
 as it is done; and therefore requires a
 discreet Man of Parts, who knows the
 World, and can judge of the Temper,

Tutor.

Inclination and weak side of his Pupil. This farther is to be remembred, that it is not possible now (as perhaps formerly it was) to keep a young Gentleman from Vice, by a total Ignorance of it; unless you will all his Life muffle him up in a Closet, and never let him go into Company. The longer he is kept thus hood-wink'd, the less he will see, when he comes Abroad into open Day-light, and be the more expos'd to be a Prey to himself, and others. And an old Boy at his first Appearance, with all the gravity of his Ivy-bush about him, is sure to draw on him the Eyes and Chirping of the whole Town Volery; Amongst which, there will not be wanting some Birds of Prey, that will presently be on the Wing for him.

The only Fence against the World is, a through Knowledge of it; into which a young Gentleman should be enter'd by Degrees, as he can bear it; and the earlier the better, so he be in safe and skilful Hands to guide him. The Scene should be gently open'd, and his Entrance made Step by Step, and the Dangers pointed out that attend him, from the several Degrees,
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Tempers, Designs and Clubs of Men. *Tutor.*

He should be prepared to be shock'd by some, and caress'd by others; warn'd who are like to oppose, who to mislead, who to undermine him, and who to serve him. He should be instructed how to know, and distinguish them; where he should let them see, and when dissemble the Knowledge of them, and their Aims and Workings. And if he be too forward to venture upon his own Strength and Skill, the Perplexity and Trouble of a Mis-adventure now and then, that reaches not his Innocence, his Health, or Reputation, may not be an ill way to teach him more Caution.

This I confess, containing one great part of Wisdom, is not the product of some Superficial Thoughts, or much Reading; but the effect of Experience and Observation in a Man, who has lived in the World with his Eyes open, and convers'd with Men of all sorts. And therefore I think it of most value to be instill'd into a young Man, upon all Occasions, which offer themselves, that when he comes to launch into the Deep himself, he may not be like one at Sea without a Line, Compass, or
Sea-

Tutor.

Sea-Chart ; but may have some notice before-hand of the Rocks and Shoals, the Currents and Quick-sands, and know a little how to Steer, that he Sink not, before he get Experience. He that thinks not this of more moment to his Son, and for which he more needs a Governour, than the Languages and Learned Sciences, forgets of how much more use it is to judge right of Men, and manage his Affairs wisely with them, than to speak Greek and Latin, or argue in Mood and Figure : or to have his Head fill'd with the abstruse Speculations of Natural Philosophy, and Metaphysicks ; nay, than to be well-versed in Greek and Roman Writers, though that be much better for a Gentleman, than to be a good Peripatetick or Cartesian : Because those antient Authors observed and painted Mankind well, and give the best light into that kind of Knowledge. He that goes into the Eastern Parts of *Asia*, will find able and acceptable Men without any of these : But without Vertue, Knowledge of the World, and Civility, an accomplished, and valuable Man can be found no where.

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A great part of the Learning now *Tutor.* in fashion in the Schools of *Europe*, and that goes ordinarily into the round of Education, a Gentleman may in a good Measure be unfurnish'd with, without any great Disparagement to himself, or Prejudice to his Affairs. But Prudence and good Breeding are in all the Stations and Occurrences of Life necessary; and most young Men suffer in the want of them; and come Rower and more Awkard into the World, than they should, for this very Reason; because these Qualities, which are of all other the most Necessary to be Taught, and stand most in need of the Assistance and Help of a Teacher, are generally neglected, and thought but a Slight, or no part of a *Tutor's* Business. Latin and Learning make all the Noise: and the main Stress is laid upon his Proficiency in Things, a great part whereof belong not to a Gentleman's Calling; which is to have the Knowledge of a Man of Business, a Carriage suitable to his Rank, and to be Eminent and Useful in his Country according to his Station. Whenever either spare Hours from that, or an Inclination to perfect himself in some parts

Tutor.

parts of Knowledge, which his *Tutor* did but ~~just~~ enter him in, sets him upon any Study; the first Rudiments of it, which he learn'd before, will open the way enough for his own Industry to carry him as far, as his Fancy will prompt, or his Parts enable him to go. Or, if he thinks it may save his Time and Pains, to be helped over some Difficulties, by the Hand of a Master, he may then take a Man that is perfectly well skill'd in it, or choose such an one as he thinks fittest for his purpose. But to initiate his Pupil in any part of Learning, as far as is necessary for a young Man in the ordinary course of his Studies, an ordinary Skill in the *Governour* is enough. Nor is it requisite, that he should be a thorough Scholar, or possess in Perfection all those Sciences, which 'tis convenient a young Gentleman should have a taste of in some general View, or short System. A Gentleman, that would penetrate deeper, must do it by his own Genius and Industry afterwards: For no Body ever went far in Knowledge, or became Eminent in any of the Sciences by the Discipline, and Constraint of a Master.

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The great Work of a *Governour* is *Tutor*.
 to fashion the Carriage, and form the
 Mind; to settle in his Pupil good Ha-
 bits, and the Principles of Vertue and
 Wisdom; to give him by little and lit-
 tle a view of Mankind; and work
 him into a love and imitation of what
 is Excellent and Praise-worthy; and
 in the Prosecution of it to give him
 Vigour, Activity, and Industry. The
 Studies which he sets him upon, are
 but as it were the Exercises of his Fa-
 culties, and Imployment of his Time,
 to keep him from Sauntering and Idle-
 ness, to teach him Application, and
 accustom him to take Pains, and to
 give him some little taste of what his
 own Industry must perfect. For who
 expects, that under a *Tutor* a young
 Gentleman should be an accomplished
 Critick, Orator, or Logician? Go to
 the bottom of Metaphysicks, Natural
 Philosophy or Mathematicks? Or be
 a Master in History or Chronology?
 Though something of each of these is
 to be taught him: But it is only to
 open the Door, that he may look in,
 and as it were begin an Acquaintance,
 but not to dwell there: And a *Go-
 vernour* would be much blam'd, that
 should

Tutor.

should keep his Pupil too long, and lead him too far in most of them. But of good Breeding, Knowledge of the World, Vertue, Industry, and a love of Reputation, he cannot have too much: And if he have these, he will not long want what he needs, or desires of the other.

And since it cannot be hoped, he should have Time and Strength to learn all Things, most Pains should be taken about that which is most necessary; and that Principally look'd after, which will be of most and frequentest use to him in the World.

Seneca complains of the contrary Practice in his time: And yet the *Burgersdicius's* and the *Scheiblers* did not swarm in those Days, as they do now in these. What would he have thought, if he had lived now, when the *Tutors* think it their great Business to fill the Studies and Heads of their Pupils with such Authors as these? He would have had much more Reason to say, as he does, *Non Vita sed Schola discimus*, we learn not to Live, but to Dispute; and our Education fits us rather for the University, than the World. But 'tis no Wonder if those
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who make the Fashion, suit it to what *Tutor.* they have, and not to what their Pupils want. The Fashion being once establish'd, who can think it strange, that in this, as well as in all other things it should prevail; and that the greatest part of those, who find their Account in an easie Submission to it, should be ready to cry out *Heresie*, when any one departs from it? 'Tis never the less Matter of Astonishment, that Men of Quality, and Parts, should suffer themselves to be so far misled by Custom and Implicite Faith. Reason, if consulted with, would advise, that their Childrens time should be spent in acquiring, what might be useful to them when they come to be Men; rather than to have their Heads stuff'd with a deal of Trash, a great part whereof they usually never do ('tis certain they never need to) think on again as long as they live; and so much of it as does stick by them, they are only the worse for. This is so well known, that I appeal to Parents themselves, who have been at Cost to have their young Heirs taught it, whether it be not Ridiculous for their Sons to have any Tincture of that sort of Learning,

Tutor.

ning, when they come abroad into the World ; whether any appearance of it would not lessen and disgrace them in Company. And that certainly must be an admirable Acquisition, and deserves well to make a part in Education, which Men are asham'd of where they are most concern'd to shew their Parts and Breeding.

There is yet another Reason, why Politeness of Manners, and Knowledge of the World should principally be look'd after in a *Tutor* : And that is, because a Man of Parts, and Years, may enter a Lad far enough in any of those Sciences which he has no deep insight into himself. Books in these will be able to furnish him, and give him Light, and Precedency enough, to go before a young follower : But he will never be able to set another right in the Knowledge of the World, and above all, in Breeding, who is a Novice in them himself.

This is a Knowledge he must have about him, worn into him by Use, and Conversation, and a long forming himself by what he has observed to be practised and allowed in the best Company. This, if he has it not of
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his own, is no where to be borrowed, *Tutor* for the use of his Pupil: Or if he could find pertinent Treatises of it in Books, that would reach all the particulars of an English Gentleman's Behaviour; his own ill-fashion'd Example, if he be not well-bred himself, would spoil all his Lectures; it being impossible, that any one should come forth well-fashion'd, out of unpolish'd, ill-bred Company.

I say this, not that I think such a *Tutor* is every Day to be met with, or to be had at the ordinary Rates. But that those, who are able, may not be sparing of Enquiry or Cost in what is of so great moment; And that other Parents, whose Estates will not reach to greater Salaries, may yet remember, what they should principally have an Eye to in the Choice of one to whom they would commit the Education of their Children; and what part they should chiefly look after themselves, whilst they are under their Care, and as often as they come within their Observation; and not think, that all lies in Latin and French, or some dry Systems of Logick and Philosophy.

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§. 95. But

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§. 95. But to return to our Method again. Though I have mentioned the Severity of the Father's Brow, and the Awe settled thereby in the Mind of Children when young, as one main Instrument, whereby their Education is to be managed; yet I am far from being of an Opinion, that it should be continued all along to them, whilst they are under the Discipline and Government of Pupilage, I think it should be relaxed, as fast as their Age, Discretion, and Good-Behaviour could allow it; even to that degree, that a Father will do well, as his Son grows up, and is capable of it, to *talk familiarly* with him; nay *ask his advice, and Consult* with him, about those things wherein he has any knowledge, or understanding. By this, the Father will gain two things, both of great moment. The one is, That it will put serious Considerations into his Son's Thoughts, better than any Rules or Advices he can give him. The sooner you *treat him as a Man*, the sooner he will begin to be one: And if you admit him into serious Discourses sometimes with you, you will insensibly raise his Mind above the usual Amusements

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arity.*

Amusements of Youth, and those trifling Occupations which it is commonly wasted in. For it is easie to observe, that many Young Men continue longer in the Thought and Conversation of School-Boys, than otherwise they would; because their Parents keep them at that distance, and in that low Rank, by all their Carriage to them.

§. 96. Another thing of greater consequence, which you will obtain by such a way of treating him, will be *his Friendship*. Many Fathers, though they proportion to their Sons liberal Allowances, according to their Age and Condition; yet they keep the knowledge of their Estates, and Concerns from them, with as much reservedness, as if they were guarding a secret of State from a Spy, or an Enemy. This, if it looks not like Jealousie, yet it wants those Marks of Kindness and Intimacy, which a Father should shew to his Son; and, no doubt, often hinders, or abates, that Cheerfulness and Satisfaction, wherewith a Son should address himself to, and rely upon his Father. And I cannot but often wonder to see Fathers, who love their Sons very well, yet so order the

*Famili-
arity.*

matter by a constant Stiffness, and a mien of Authority and distance to them all their Lives, as if they were never to enjoy, or have any comfort from those they love best in the World, till they had lost them, by being removed into another. Nothing cements and establishes Friendship and Good-will, so much as *confident Communication* of Concernments and Affairs. Other Kindnesses without this, leave still some Doubts: But when your Son sees you open your Mind to him, when he finds that you interest him in your Affairs, as Things you are willing should in their turn come into his Hands, he will be concerned for them, as for his own; wait his Season with Patience, and Love you in the mean time, who keep him not at the distance of a Stranger. This will also make him see, that the Enjoyment you have is not without Care; which the more he is sensible of, the less will he envy you the Possession, and the more think himself Happy under the Management of so favourable a Friend, and so careful a Father. There is scarce any Young Man of so little Thought, or so void of Sense, that would not be glad of a *sure*

Friend,

Friend, that he might have recourse to, *Familiarity.* and freely Consult on Occasion. The Reservedness and Distance, that Fathers keep, often deprive their Sons of that refuge, which would be of more Advantage to them, than an hundred Rebukes and Chidings. Would your Son engage in some Frolick, or take a Vagary, were it not much better he should do it with, than without your Knowledge? For since Allowances for such things must be made to Young Men, the more you know of his Intrigues and Designs, the better will you be able to prevent great Mischiefs; and by letting him see what is like to follow, take the right way of prevailing with him to avoid less Inconveniencies. Would you have him open his Heart to you, and ask your Advice? You must begin to do so with him first, and by your Carriage beget that Confidence.

§. 97. But whatever he Consults you about, unless it lead to some fatal and irremediable Mischief, be sure you advise only as a Friend of more Experience; but with your Advice mingle nothing of Command or Authority, nor more than you would to your

*Famili-
arity.*

Equal, or a Stranger. That would be to drive him for ever from any farther demanding, or receiving Advantage from your Counsel. You must consider, that he is a Young Man, and has Pleasures and Fancies, which you are pass'd. You must not expect his Inclinations should be just as yours, nor that at Twenty he should have the same Thoughts you have at Fifty. All that you can wish is, that since Youth must have some Liberty, some Outleaps, they might be with the Ingenuity of a Son, and *under the Eye of a Father*, and then no very great harm can come of it. The way to obtain this, as I said before, is (according as you find him capable) to talk with him about your Affairs, propose Matters to him *familiarly*, and ask his Advice; and when he ever lights on the Right, follow it as his; and if it succeeds well, let him have the Commendation. This will not at all lessen your Authority, but increase his Love and Esteem of you. Whilst you keep your Estate, the staff will still be in your own Hands; and your Authority the surer, the more it is strengthen'd with *Confidence* and *Kindness*. For you have

have not that Power, you ought to have *Familiarity.* over him, till he comes to be more afraid of offending so good a Friend, than of losing some part of his future Expectation.

§. 98. Familiarity of Discourse, if it can become a Father to his Son, may much more be condescended to by a Tutor to his Pupil. All their time together should not be spent in Reading of Lectures, and magisterially dictating to him, what he is to observe and follow: Hearing him in his turn, and using him to reason about what is propos'd will make the Rules go down the easier, and sink the deeper, and will give him a liking to Study and Instruction: And he will then begin to value Knowledge when he sees, that it inables him to Discourse; and he finds the Pleasure, and Credit of bearing a Part in the Conversation, and of having his Reasons sometimes approved, and hearken'd to. Particularly in Morality, Prudence, and Breeding, Cases should be put to him, and his Judgment, asked. This opens the Understanding better than Maxims, how well soever explain'd, and settles the Rules better in the Memory for
M 4 Practice.

*Famili-
arity.*

Practice. This way lets things into the Mind, which stick there, and retain their Evidence with them; whereas words at best are faint Representations, being not so much as the true Shadows of Things, and are much sooner forgotten. He will better comprehend the Foundations, and Measures of Decency, and Justice; and have livelier, and more lasting Impressions, of what he ought to do, by giving his Opinion on Cases propos'd, and Reasoning with his Tutor on fit Instances, than by giving a silent, negligent, sleepy Audience to his Tutor's Lectures; and much more than by captious Logical Disputes, or set Declamations of his own, upon any Question. The one sets the Thoughts upon Wit, and false Colours, and not upon Truth: The other teaches Fallacy, Wrangling and Opiniatrey: And they are both of them Things, that spoil the Judgment, and put a Man out of the Way of right and fair Reasoning; And therefore carefully to be avoided, by one who would improve himself, and be acceptable to others.

*Reve-
rence.*

§. 99. When, by making your Son sensible that he depends on you, and

is

is in your Power, you have establish'd *Reverence*,
 your Authority; and by being inflexi-
 bly severe in your Carriage to him,
 when obstinately persisting in any ill
 natur'd Trick, which you have forbid-
 den, especially Lying, you have im-
 printed on his Mind that awe, which
 is necessary; And on the other side,
 When, (by permitting him the full Li-
 berty due to his Age, and laying no
 restraint in your Presence to those
 childish Actions and gayety of Car-
 riage, which, whilst he is very Young,
 is as necessary to him as Meat or Sleep)
 you have reconcil'd him to your Com-
 pany, and made him sensible of your
 Care and Love of him, by Indulgence
 and Tenderness, especially, Caressing
 him on all Occasions wherein he does
 any thing well, and being kind to
 him after a Thousand fashions suitable
 to his Age, which Nature teaches
 Parents better than I can; When, I
 say, by these Ways of Tenderness
 and Affection, which Parents never
 want for their Children, you have also
 planted in him a particular Affection
 for you, he is then in the State you
 could desire, and you have formed in
 his Mind that true *Reverence*, which is
 alway

*Reve-
rence.*

always afterwards carefully to be continued, and maintained in both Parts of it, *Love* and *Fear*, as the great Principles, whereby you will always have hold upon him, to turn his Mind to the Ways of Vertue, and Honour.

Temper.

§. 100. When this Foundation is once well laid, and you find this Reverence begin to work in him, the next thing to be done, is carefully to consider his *Temper*, and the particular Constitution of his Mind. Stubbornness, Lying, and ill natur'd Actions are not (as has been said) to be permitted in him from the beginning, whatever his Temper be: Those Seeds of Vices are not to be suffered to take any root, but must be carefully weeded out, as soon as ever they begin to shew themselves in him; and your Authority is to take place and influence his Mind from the very dawning of any Knowledge in him, that it may operate as a natural Principle, whereof he never perceived the beginning, never knew that it was, or could be otherwise. By this, if the *Reverence* he owes you be establish'd early, it will always be Sacred to him, and it will be as hard for him to resist it, as the Principles of his Nature.

§. 101.

§ 101. Having thus very early set ^{Temper.} up your Authority, and by the gentler Applications of it, shamed him out of what leads towards any immoral Habit; as soon as you have observed it in him (for I would by no means have chiding used, much less Blows, till Obstinacy and Incurigibleness make it absolutely necessary) it will be fit to consider which way the natural make of his *Mind inclines* him. Some Men by the unalterable Frame of their Constitutions are *Stout*, others *Timorous*, some *Confident*, others *Modest*, *Tractable*, or *Obstinate*, *Curious*, or *Careless*, *Quick* or *Slow*. There are not more Differences, in Mens Faces, and the outward Lineaments of their Bodies, than there are in the Makes and Tempers of their Minds; Only there is this Difference, that the distinguishing Characters of the Face, and the Lineaments of the Body grow more plain and visible with Time and Age, but the peculiar *Physiognomy of the Mind* is most discernable in Children, before Art and Cunning hath taught them to hide their Deformities, and conceal their ill Inclinations under a dissembled out-side.

Temper.

§. 102. Begin therefore betimes nicely to observe your Son's *Temper*; and that, when he is under least restraint, in his Play, and as he thinks out of your sight. See what are his *Predominate Passions*, and *prevailing Inclinations*; whether he be Fierce or Mild, Bold or Bashful, Compassionate or Cruel, Open or Reserv'd, &c. For as these are different in him, so are your Methods to be different, and your Authority must hence take measures to apply it self different ways to him. These *native Propensities*, these Prevalencies of Constitution, are not to be cured by Rules, or a direct Contest; especially those of them that are the humbler and meaner sort, which proceed from fear, and lowness of Spirit; though with Art they may be much mended, and turned to good purposes. But this, be sure, after all is done, the Byass will always hang on that side, that Nature first placed it: And if you carefully observe the Characters of his Mind, now in the first Scenes of his Life, you will ever after be able to judge which way his Thoughts lean, and what he aims at, even hereafter, when, as he grows up, the Plot thickens,

ens, and he puts on several Shapes to act it.

§. 103. I told you before that Children love *Liberty*; and therefore they should be brought to do the things are fit for them, without feeling any restraint laid upon them. I now tell you, they love something more; and that is *Dominion*: And this is the first Original of most vicious Habits, that are ordinary and natural. This Love of *Power* and *Dominion* shews it self very early, and that in these Two Things.

§. 104. I. We see Children (as soon almost as they are born (I am sure long before they can speak) cry, grow peevish, fullen, and out of humour, for nothing but to have their *Wills*. They would have their Desires submitted to by others; they contend for a ready compliance from all about them; especially from those that stand near, or beneath them in Age or Degree, as soon as they come to consider others with those distinctions.

§. 105. Another thing wherein they shew their love of *Dominion*, is their desire to have things to be theirs; they would have *Propriety* and Possession, pleasing

Dominion.

pleasing themselves with the Power which that seems to give, and the Right they thereby have, to dispose of them, as they please. He that has not observed these two Humours working very betimes in Children, has taken little notice of their Actions: And he, who thinks that these two Roots of almost all the Injustice and Contention, that so disturb Humane Life, are not early to be weed out, and contrary Habits introduced, neglects the proper Season to lay the Foundations of a good and worthy Man. To do this, I imagine, these following things may somewhat conduce.

Craving.

§. 106. 1. That a Child should never be suffered to have what he *craves*, much less what he *cries for*, I had said, *or so much as speaks for*. But that being apt to be mis-understood, and interpreted as if I meant, a Child should never speak to his Parents for any thing; which will perhaps be thought to lay too great a Curb on the Minds of Children, to the prejudice of that Love and Affection which should be between them and their Parents: I shall Explain my self a little more particularly.

particularly. It is fit that they should *Craving*. have liberty to declare their Wants to their Parents, and that with all tenderness they should be hearken'd to, and supplied, at least whilst they are very little. But 'tis one thing to say, I am hungry; another to say, I would have Roast-Meat. Having declared their Wants, their natural Wants, the pain they feel from Hunger, Thirst, Cold, or any other necessity of Nature; 'tis the Duty of their Parents, and those about them, to relieve them: But Children must leave it to the choice and ordering of their Parents, what they think properest for them, and how much; and must not be permitted to choose for themselves, and say, I would have Wine, or White-bread; the very naming of it should make them lose it.

§. 107. That which Parents should take care of here, is to distinguish between the Wants of Fancy, and those of Nature, which *Horace* has well taught them to do in this Verse.

Queis humana sibi doleat natura negatis.

Those are truly Natural Wants,
which

Craving. which Reason alone, without some other Help, is not able to fence against, nor keep from disturbing us. The Pains of Sickness and Hurts, Hunger, Thirst and Cold; want of Sleep, and Rest or Relaxation of the Part wearied with Labour, are what all Men feel, and the best dispos'd Minds cannot but be sensible of their uneasiness: And therefore ought by fit Applications to seek their removal, though not with impatience, or over-great hast, upon the first approaches of them, where Delay does not threaten some irreparable harm. The Pains, that come from the Necessities of Nature are Monitors to us, to beware of greater Mischiefs, which they are the Forerunners of: And therefore they must not be wholly neglected, nor strain'd too far. But yet the more Children can be enur'd to Hardships of this Kind, by a wise Care to make them Stronger in Body and Mind, the better it will be for them. I need not here give any Caution to keep within the Bounds of doing them good, and to take Care, that what Children are made to suffer, should neither break their Spirits, not injure
their

their Health ; Parents being but too *Craving* apt of themselves to incline, more than they should to the softer Side.

But whatever Compliance the Necessities of Nature may require, the Wants of Fancy Children should never be gratified in, nor suffer'd to mention. The very *speaking* for any such thing, should make them loose it. Cloaths, when they need, they must have ; but if they *speak* for this Stuff, or that Colour, they should be sure to go without it. Not that I would have Parents purposely cross the Desires of their Children in matters of indifference : On the contrary, where their Carriage deserves it, and one is sure it will not corrupt, or effeminate their Minds, and make them fond of Trifles, I think all things should be contrived, as much as could be, to their Satisfaction, that they might find the ease and pleasure of doing well. The best for Children is that they should not place any pleasure in such things at all : Nor regulate their Delight by their Fancies ; but be indifferent to all that Nature has made so. This is what their Parents and Teachers should chiefly aim at ; but till this be

N obtain'd,

Craving. obtain'd, all that I oppose here, is the liberty of *asking*; which in these things of Conceit ought to be restrain'd by a constant forfeiture annex'd to it.

This may perhaps be thought a little too severe by the natural Indulgence of tender Parents: But yet it is no more than necessary. For since the Method, I propose, is to banish the Rod; this Restraint of their Tongues will be of great use to settle that awe we have elsewhere spoken of, and to keep up in them the respect and reverence due to their Parents. Next, it will teach them to keep in, and so master their Inclinations. By this means they will be brought to learn the Art of stifling their Desires as soon as they rise up in them, when they are easiest to be subdued. For giving vent, gives Life and Strength to our Appetites; and he that has the confidence to turn his Wishes into Demands, will be but a little way from thinking he ought to obtain them. This, I am sure, every one can more easily bear a denial from himself, than from any Body else. They should therefore be accustomed sometimes to consult, and make use of their Reason, before they give allowance to their

their Inclinations. 'Tis a great Step *Craving.* towards the mastery of our Desires, to give this stop to them, and shut them up in Silence. This Habit, got by Children, of staying the forwardness of their Fancies, and deliberating whether it be fit or no, before they *speak*, will be of no small Advantage to them in Matters of greater Consequence, in the future course of their Lives. For that which I cannot too often inculcate, is, that whatever the matter be, about which it is conversant, whether great or small, the main (I had almost said only) thing to be consider'd in every Action of a Child, is, what influence it will have upon his Mind; what habit it tends to, and is like to settle in him; How it will become him when he is bigger; and if it be encouraged, whither it will lead him, when he is grown up.

My meaning therefore is not, that Children should purposely be made uneasie: This would relish too much of Inhumanity, and ill Nature; and be apt to infect them with it. They should be brought to deny their Appetites; and their Minds as well as Bodies, be made vigorous, easie, and

Craving. strong, by the Custom of having their Inclinations in Subjection, and their Bodies exercised with Hardships: But all this, without giving them any mark or apprehension of ill-will towards them. The constant loss of what they *craved* or *carv'd* to themselves should teach them Modesty, Submission and a Power to forbear: But the rewarding their Modesty, and Silence, by giving them what they liked, should also assure them of the love of those, who rigorously exacted this Obedience. The contenting themselves now in the want of what they wish'd for is a Vertue, that another time should be rewarded with what is suited and acceptable to them; which should be bestowed on them, as if it were a natural consequence of their Good-Behaviour, and not a Bargain about it. But you will lose your Labour, and what is more, their Love and Reverence too, if they can receive from others, what you deny them. This is to be kept very stanch, and carefully to be watched. And here the Servants come again in my way:

Curiosity. §. 108. If this be begun betimes, and they accustom themselves early

to Silence their Desires, this useful *Curiosity*. Habit will settle them; and as they come to grow up in Age and Discretion, they may be allowed greater liberty; when Reason comes to speak in them, and not Passion. For whenever Reason would speak, it should be hearkn'd to. But as they should never be heard, when they speak, for any particular thing they would *have*, unless it be first proposed to them; so they should always be heard, and fairly and kindly answered, when they ask after any thing they would *know*, and desire to be inform'd about. *Curiosity* should be as carefully *cherished* in Children, as other Appetites suppressed.

However strict an hand is to be kept *Recreation* upon all desires of Fancy, yet there is *one* case wherein Fancy must be permitted to speak, and be hearken'd to also. *Recreation* is as necessary, as Labour, or Food. But because there can be no *Recreation* without Delight, which depends not always on Reason, but oftener on Fancy, it must be permitted Children not only to divert themselves, but to do it after their own fashion; provided it be innocently

Recreation.

and without prejudice to their Health: And therefore in this case they should not be deny'd, if they propos'd any particular kind of *Recreation*. Though, I think, in a well-order'd Education, they will seldom be brought to the necessity of asking any such liberty. Care should be taken, that what is of Advantage to them, they should always do with delight; and before they are wearied with one, they should be timely *diverted* to some other useful Employment. But if they are not yet brought to that degree of Perfection, that one way of Improvement can be made a *Recreation* to them, they must be let loose to the childish Play they fancy; which they should be weaned from, by being made Surfeit of it: But from things of use, that they are employ'd in, they should always be sent away with an Appetite; at least be dismissed, before they are tired, and grow quite sick of it; that so they may return to it again, as to a Pleasure that diverts them. For you must never think them set right, till they can find Delight in the Practice of laudable Things; and the useful Exercises of the Body and Mind, taking their turns, make

make their Lives and Improvement pleasant in a continued train of *Recreations*, wherein the wearied part is constantly relieved, and refresh'd. Whether this can be done in every Temper, or whether Tutors and Parents will be at the Pains, and have the Discretion, and Patience to bring them to this, I know not; but that it may be done in most Children, if a right course be taken to raise in them the desire of Credit, Esteem, and Reputation, I do not at all doubt. And when they have so much true Life put into them, they may freely be talked with about what most *delights* them, and be directed, or let loose to it; so that they may perceive that they are belov'd and cherish'd, and that those under whose Tuition they are, are not Enemies to their Satisfaction. Such a Management will make them in love with the Hand that directs them, and the Vertue they are directed to.

This farther Advantage may be made by a free liberty permitted them in their *Recreations*, That it will discover their Natural Tempers, shew their Inclinations, and Aptitudes; and thereby direct wise Parents in the choice,

Com-
plaints.

both of the Course of Life, and Employ-
ment they shall design them for, and
of fit Remedies in the mean time to be
applied to whatever bent of Nature,
they may observe most likely to mislead
any of their Children.

§. 109. 2. Children who live toge-
ther often strive for Mastery, whose
Wills shall carry it over the rest: Who-
ever begins the *Contest*, should be sure
to be crossed in it. But not only that,
but they should be taught to have all
the *Deference, Complaisance and Civility*
one for another imaginable. This,
when they see it procures them respect,
Love and Esteem, and that they lose
no Superiority by it, they will take
more Pleasure in, than in insolent
Domineering; for so plainly is the
other.

The Accusations of Children one
against another, which usually are but
the Clamours of Anger and Revenge
desiring Aid, should not be favourable
received, nor hearken'd to. It weakens
and effeminates their Minds to suffer
them to *Complain*: And if they en-
dure sometimes crossing, or pain from
others, without being permitted to
think it strange or intolerable, it will
do

OF EDUCATION. 185

do them no harm to learn Sufferance, *Com-plaints.* and harden them early. But though you give no Countenance to the *Com-plaints* of the *Querulous*, yet take care to curb the Insolence and Ill-nature of the Injurious. When you observe it your self, reprove it before the injured Party : But if the *Complaint* be of something really worth your Notice, and prevention another time, then reprove the Offender by himself alone, out of sight of him that complained, and make him go and ask Pardon, and make Reparation. Which coming thus, as it were from himself, will be the more cheerfully performed, and more kindly received, the Love strengthened between them, and a Custom of Civility grow familiar amongst your Children.

6. 110. 3. As to the having and pos- *Liberals.* sessing of Things, teach them to part with what they have easily and freely to their Friends ; and let them find by Experience, that the most *Liberal* has always most plenty, with Esteem and Commendation to boot, and they will quickly learn to practise it. This I imagine will make Brothers and Sisters kinder and civiler to one another, and
con-

Liberality.

consequently to others, than twenty Rules about good Manners, with which Children are ordinarily perplexed and cumbred. Covetousness, and the Desire of having in our Possession, and under our Dominion, more than we have need of, being the Root of all Evil, should be early and carefully weeded out, and the contrary Quality of a Readiness to impart to others, implanted. This should be encouraged by great Commendation and Credit, and constantly taking care, that he loses nothing by his *Liberality*. Let all the Instances he gives of such Freeness, be always repaid, and with Interest; and let him sensibly perceive, that the Kindness he shews to others is no ill Husbandry for himself; but that it brings a Return of Kindness both from those that receive it, and those who look on. Make this a Contest among Children, who shall out-do one another this way: And by this Means, by a constant Practice, Children having made it easie to themselves to part with what they have, good Nature may be settled in them into an Habit, and they may take Pleasure,

sure, and pique themselves in being *Kind, Liberal* and *Civil* to others.

If *Liberality* ought to be encourag'd, *Justice* certainly great Care is to be taken, that Children transgress not the Rules of *Justice*: And whenever they do, they should be set right, and if there be Occasion for it, severely rebuk'd.

Our first Actions being guided more by Self-love, than Reason or Reflection, 'tis no wonder that in Children they should be very apt to deviate from the just Measures of Right and Wrong; which are in the Mind the Result of improved Reason and serious Meditation. This the more they are apt to mistake, the more careful Guard ought to be kept over them; and every the least Slip in this great Social Vertue taken Notice of and rectified; and that in Things of the least Weight and Moment; both to instruct their Ignorance, and prevent ill Habits, which from small Beginnings in Pins and Cherry-stones, will, if let alone, grow up to higher Frauds, and be in Danger to end at last in down-right harden'd Dishonesty. The first Tendency to any *Injustice* that appears, must be suppress'd with a Shew of Wonder and Abhorrence

Justice. rency in the Parents and Governours. But because Children cannot well comprehend what *Injustice* is, till they understand Property, and how particular Persons come by it, the safest way to secure *Honesty*, is to lay the Foundations of it early in *Liberality*, and an *Easiness* to part with to others whatever they have or like themselves. This may be taught them early, before they have Language and Understanding enough to form distinct Notions of **Property**, and to know what is theirs by a peculiar Right exclusive of others. And since Children seldom have any thing but by Gift, and that for the most part from their Parents, they may be at first taught not to take or keep any thing, but what is given them by those, whom they take to have a Power over it. And as their Capacities enlarge, other Rules and Cases of *Justice*, and Rights concerning *meum* and *tuum*, may be propos'd and inculcated. If any Act of *Injustice* in them appears to proceed, not from Mistake, but a Perverseness in their Wills, when a gentle Rebuke and Shame will not reform this irregular and covetous Inclination, rougher Remedies must be applied:
And

And 'tis but for the Father or Tutor *Justice* to take and keep from them something that they value, and think their own; or order some Body else to do it; and by such Instances make them sensible, what little Advantage they are like to make, by possessing themselves *unjustly* of what is another's, whilst there are in the World stronger and more Men than they. But if an ingenuous Detestation of this shameful Vice, be but carefully and early instill'd into them, as I think it may, that is the true and genuine Method to obviate this Crime; and will be a better Guard against *Dishonesty*, than any Considerations drawn from Interest; Habits working more constantly, and with greater Facility than Reason: Which, when we have most need of it, is seldom fairly consult- ed, and more rarely obey'd.

§. III. *Crying* is a Fault, that should *Crying* not be tolerated in Children; not only for the unpleasant and unbecoming Noise it fills the House with, but for more considerable Reasons, in reference to the **Children** themselves; which is to be our Aim in Education.

Their

Crying.

Their *Crying* is of two sorts ; either *Stubborn* and *Domineering*, or *Querulous* and *Whining*.

1. Their *Crying* is very often a striving for Mastery, and an open Declaration of their Insolence, or Obstinacy: When they have not the Power to obtain their Desire, they will by their *Clamour* and *Sobbing*, maintain their Title and Right to it. This is an avowed continuing of their Claim, and a sort of Remonstrance against the Oppression and Injustice of those who deny them, what they have a Mind to.

§. 112. 2. Sometimes their *Crying* is the Effect of Pain, or true Sorrow, and a *Bemoaning* themselves under it.

These Two, if carefully observed, may, by the Mien, Looks and Actions, and particularly by the Tone of their *Crying*, be easily distinguished ; but neither of them must be suffer'd, much less encourag'd.

1. The obstinate or *stomachful Crying* should by no means be permitted ; because it is but another way of flattering their Desires, and encouraging those Passions, which 'tis our main Business to subdue: And if it be, as often it is,
upon

upon the receiving any Correction, it *Crying.*
quite defeats all the good Effects of it.
For any Chastisement, which leaves
them in this declar'd Opposition, only
serves to make them worse. The Re-
straints and Punishments laid on Chil-
dren are all misapplied and lost, as far
as they do not prevail over their Wills;
teach them to submit their Passions,
and make their Minds supple and pli-
ant, to what their Parents Reason ad-
vises them now, and so prepare them
to obey, what their own Reason shall
advise hereafter. But if, in any thing,
wherein they are crossed, they may be
suffer'd to go away *crying*, they con-
firm themselves in their Desires, and
cherish the ill Humour, with a Decla-
ration of their Right, and a Resoluti-
on to satisfy their Inclination the first
Opportunity. This therefore is an-
other Argument against the frequent
Use of Blows: For, whenever you
come to that Extremity, 'tis not
enough to Whip, or Beat them, you
must do it, till you find you have sub-
dued their Minds; till with Submission
and Patience they yield to the Corre-
ction; which you shall best discover
by their *Crying*, and their ceasing from
it

Crying.

it upon your bidding. Without this, the beating of Children is but a passionate Tyranny over them ; and it is meer Cruelty, and not Correction to put their Bodies in Pain, without doing their Minds any good. As this gives us a Reason why Children should seldom be corrected, so it also prevents their being so. For if, whenever they are chastised, it were done thus without Passion, soberly and yet effectually too, laying on the Blows and Smart, not furiously and all at once, but slowly, with Reasoning between, and with Observation how it wrought. stopping when it had made them pliant, penitent and yielding ; they would seldom need the like Punishment again, being made careful to avoid the Fault, that deserved it. Besides, by this means, as the Punishment would not be lost for being too little and not effectual, so it would be kept from being too much, if we gave off, as soon as we perceived that it reach'd the Mind, and that was better'd. For since the Chiding or Beating of Children should be always the least, that possibly may be ; that which is laid on in the heat of Anger, seldom observes that Measure ; but is commonly more than

than it should be, though it prove less *Crying* than enough.

§. 113. 2. Many Children are apt to Cry, upon any little Pain they suffer; and the least Harm that befalls them puts them into *Complaints* and *Bawling*. This few Children avoid: For it being the first and natural Way to declare their Sufferings or Wants, before they can speak, the Compassion that is thought due to that tender Age, foolishly encourages, and continues it in them long after they can speak: 'Tis the Duty, I confess, of those about Children to compassionate them, whenever they suffer any Hurt; but not to shew it in pitying them. Help and ease them the best you can, but by no means bemoan them. This softens their Minds, and makes them yield to the little Harms, that happen to them; whereby they sink deeper into that part, which alone feels, and make larger Wounds there, than otherwise they would. They should be harden'd against all Sufferings, especially of the Body, and have no Tenderness but what rises from an ingenuous Shame; and a quick Sence of Reputation. The many Inconveniencies this Life is expos'd to,
O require

Crying.

require we should not be too sensible of every little Hurt. What our Minds yield not to, makes but a slight Impression, and does us but very little Harm: 'Tis the Suffering of our Spirits that gives and continues the Pain. This Brawniness and Insensibility of Mind is the best Armour we can have, against the common Evils and Accidents of Life; and being a Temper that is to be got by Exercise and Custom, more than any other way, the Practice of it should be begun betimes, and happy is he that is taught it early. That Effeminacy of Spirit, which is to be prevented or cured, as nothing, that I know, so much increases in Children as *Crying*; so nothing on the other side, so much checks and restrains, as their being hindred from that sort of *Complaining*. In the little Harms they suffer from Knocks and Falls, they should not be pitied for falling, but bid do so again; which besides that it stops their *Crying*, is a better way to cure their Heedlessness, and prevent their Tumbling another time, than either chiding or bemoaning them. But let the Hurts they receive, be what they will, stop their *Crying*, and that will

give

give them more Quiet and Ease at *Crying*.
present, and harden them for the Future.

§. 114. The former sort of *Crying* requires severity to silence it, and where a Look or a positive Command will not do it, Blows must. For it proceeding from Pride, Obstinacy, and Stomach, the Will, where the Fault lies, must be bent, and made to comply, by a Rigour sufficient to master it. But this latter, being ordinarily from Softness of Mind, a quite contrary Cause, ought to be treated with a gentler Hand. Persuasion, or diverting the Thoughts another way, or laughing at their *Whining*, may perhaps be at first the proper Method. But for this the Circumstances of the Thing, and the particular Temper of the Child must be considered: No certain unvariable Rules can be given about it, but it must be left to the Prudence of the Parents or Tutor. But this I think I may say in general, that there should be a constant Discountenancing of this sort of *Crying* also; and that the Father, by his Authority, should always stop it; mixing a greater Degree of Roughness in his Looks or Words, proportionably

Crying. as the Child is of a greater Age, or a sturdier Temper: But always let it be enough to silence their *Whimpering*, and put an end to the Disorder.

Fool-hardiness.

§. 115. *Cowardice* and *Courage* are so nearly related to the forementioned Tempers, that it may not be amiss here to take Notice of them. Fear is a Passion, that, if rightly govern'd, has its use. And though Self-love seldom fails to keep it watchful and high enough in us, yet there may be an Excess on the daring side; *Fool-hardiness* and Insensibility of Danger being as little reasonable, as trembling and shrinking at the approach of every little Evil. Fear was given us as a Monitor to quicken our Industry, and keep us upon our Guard against the Approaches of Evil: And therefore to have no Apprehension of Mischief at hand; not to make a just Estimate of the Danger; but heedlessly to run into it, be the Hazard what it will, without considering of what Use or Consequence it may be, is not the Resolution of a rational Creature, but brutish Fury. Those, who have Children of this Temper, have nothing to do, but a little to awaken their Reason, which
Self-

Self-preservation will quickly dispose ^{Fool-hardi-} them to hearken to; Unless (which is ^{diness,} usually the Case) some other Passion hurries them on Head-long, without Sense, and without Consideration. A Dislike of Evil is so natural to Mankind, that no Body, I think, can be without Fear of it; Fear being nothing but an Uneasiness under the Apprehension of that coming upon us which we dislike. And therefore when ever any one runs into Danger, we may say 'tis under the Conduct of Ignorance, or the Command of some more imperious Passion; No Body being so much an Enemy to himself, as to come within the Reach of Evil out of free Choice, and court Danger for Danger's sake. If it be therefore Pride, Vain-glory, or Rage, that silences a Child's fear, or makes him not hearken to its Advice, those are by fit means to be abated; that a little Consideration may allay his Heat, and make him bethink himself whether this Attempt be worth the Venture. But this being a Fault, that Children are not so often guilty of, I shall not be more particular in its Cure. Weakness of Spirit is the more com-

*Fool-hard-
diness.*

mon Defect, and therefore will require the greater Care.

Fortitude is the Guard and Support of the other Vertues; and without Courage a Man will scarce keep steady to his Duty, and fill up the Character of a truly worthy Man.

Courage.

Courage, that makes us bear up against Dangers that we fear, and Evils that we feel, is of great Use in an Estate, as ours is in this Life, expos'd to Assaults on all Hands: And therefore it is very advisable to get Children into this Armour as early as we can. Natural Temper, I confess, does here a great deal: But even where that is defective, and the Heart is in it self weak and timorous, it may, by a right Management, be brought to a better Resolution. What is to be done to prevent breaking Childrens Spirits by frightful Apprehensions instill'd into them when Young, or bemoaning themselves under every little Suffering, I have already taken Notice. How to harden their Tempers, and raise their *Courage*, if we find them too much subject to Fear, is farther to be consider'd.

True

True Fortitude, I take to be the quiet Possession of a Man's self, and an undisturb'd doing his Duty, whatever Evil besets, or Danger lies in his way. This there are so few Men attain to, that we are not to expect it from Children. But yet something may be done: And a wise Conduct by insensible Degrees, may carry them farther than one expects.

The Neglect of this great Care of them, whilst they are young, is the Reason, perhaps, why there are so few that have this Vertue in its full Latitude, when they are Men. I should not say this in a Nation so naturally Brave, as ours is, did I think, that true Fortitude required nothing but Courage in the Field, and a Contempt of Life in the Face of an Enemy. This, I confess, is not the least part of it, nor can be denied the Laurels and Honours always justly due to the Valour of those who venture their Lives for their Country. But yet this is not all. Dangers attack us in other Places, besides the Field of Battle; and though Death be the King of Terrours, yet Pain, Disgrace and Poverty have frightful Looks, able to discompose most Men, whom

Courage. they seem ready to seize on : And there are those who condemn some of these, and yet are heartily frightened with the other. True Fortitude is prepar'd for Dangers of all kinds, and unmoved whatsoever Evil it be that threatens. I do not mean unmoved with any Fear at all. Where Danger shews it self, Apprehension cannot without Stupidity, be wanting. Where Danger is, Sense of Danger should be ; and so much Fear as should keep us awake, and excite our Attention, Industry and Vigour ; but not disturb the calm Use of our Reason, nor hinder the Execution of what that Dictates.

The first Step to get this noble and manly Steadiness, is, what I have above mentioned, carefully to keep Children from Frights of all kinds, when they are young. Let not any fearful Apprehensions be talk'd into them, nor terrible Objects surprize them. This often so shatters and discomposes the Spirits, that they never recover it again ; but during their whole Life, upon the first Suggestion, or Appearance of any terrifying Idea, are scatter'd and confounded ; the Body is enervated, and the Mind disturb'd, and the Man scarce him-

himself, or capable of any composed or rational Action. Whether this be from an habitual Motion of the Animal Spirits, introduced by the first strong Impression, or from the Alteration of the Constitution by some more unaccountable way, this is certain, that so it is. Instances of such who in a weak timorous Mind have born, all their whole Lives through, the Effects of a Fright when they were young, are every where to be seen; and therefore as much as may be to be prevented.

*Cowards
dice.*

The next Thing is by gentle degrees, to accustom Children to those things, they are too much afraid of. But here great Caution is to be used, that you do not make too much haste, nor attempt this Cure too early, for fear lest you increase the Mischief instead of remedying it. Little ones in Arms may be easily kept out of the way of terrifying Objects, and till they can talk and understand what is said to them, are scarce capable of that Reasoning and Discourse, which should be used, to let them know there is no harm in those frightful Objects, which we would make them familiar with, and

Cowardice.

and do, to that purpose, by gentle degrees bring nearer and nearer to them. And therefore 'tis seldom, there is need of any Application to them of this kind, till after they can run about and talk. But yet, if it should happen that Infants should have taken offence at any thing which cannot be easily kept out of their way; and that they shew marks of terror as often as it comes in sight; all the allays of fright, by diverting their Thoughts, or mixing pleasant and agreeable appearances with it, must be used, till it be grown familiar and inoffensive to them.

I think we may observe, That, when Children are first Born, all Objects of sight, that do not hurt the Eyes, are indifferent to them; and they are no more afraid of a Blackmore, or a Lion, than of their Nurse, or a Cat. What is it then, that afterwards, in certain mixtures of shape and colour, comes to affright them? Nothing but the apprehensions of harm, that accompanies those things. Did a Child suck every Day a new Nurse, I make account it would be no more affrighted, with the change of Faces at Six Months old than at Sixty. The reason then, why

why it will not come to a Stranger, is, because having been accustomed to receive its Food and Kind Usage only from one or two, that are about it, the Child apprehends, by coming into the Arms of a Stranger, the being taken from what delights and feeds it, and every moment supplies its Wants, which it often feels, and therefore fears when the Nurse is away.

The only thing, we naturally are afraid of, is Pain, or loss of Pleasure. And because these are not annexed to any shape, colour, or size of visible Objects, we are frightened with none of them, till either we have felt Pain from them, or have Notions put into us, that they will do us harm. The pleasant brightness, and lustre of flame, and fire, so delights Children, that at first they always desire to be handling of it: But when constant Experience has convinced them, by the exquisite Pain it has put them to, how cruel and unmerciful it is, they are afraid to touch it and carefully avoid it. This being the ground of Fear, 'tis not hard to find whence it arises, and how it is to be cured in all mistaken Objects of Terror. And when the Mind is confirm'd

Cowardice.

Timorousness.

*Timorous-
ness.*

firm'd against them, and has got a mastery over it self, and its usual Fears, in lighter Occasions, it is in good preparation to meet more real Dangers. Your Child shrieks, and runs away at the sight of a Frog; Let another catch it, and lay it down at a good distance from him: At first accustom him to look upon it; When he can do that, then to come nearer to it, and see it leap without Emotion; then to touch it lightly when it is held fast in another's hand; and so on, till he can come to handle it as confidently as a Butter-fly, or a Sparrow. By the same way any other vain Terrors may be remov'd; if Care be taken, that you go not too fast, and push not the Child on to a new degree of assurance, till he be thoroughly confirm'd in the former. And thus the young Soldier is to be train'd on to the Warfare of Life; wherein Care is to be taken, that more things be not represented as dangerous, than really are so; and then, that whatever you observe him to be more frighted at than he should, you be sure to tole him on to by insensible degrees, till he at last, quitting his Fears, masters the Difficulty, and
comes

comes off with Applause. Successes of ^{Timorous} this Kind often repeated, will make ^{ness.} him find, that Evils are not always so certain, or so great, as our Fears represent them; and that the way to avoid them is not to run away, or be discompos'd, dejected, and deterr'd by Fear, where either our Credit, or Duty requires us to go on.

But since the great Foundation of ^{Hardi-} Fear in Children is Pain, the way to ^{ness.} harden, and fortifie Children against Fear and Danger, is to accustom them to suffer Pain. This 'tis possible will be thought, by kind Parents, a very unnatural thing towards their Children; And by most, unreasonable, to endeavour to reconcile any one to the sense of Pain, by bringing it upon him. 'Twill be said, it may perhaps give the Child an aversion for him that makes him suffer; but can never recommend to him suffering it self. This is a strange Method. You will not have Children whipp'd and punished for their Faults, but you would have them tormented for doing well, or for Tormenting's sake. I doubt not but such Objections as these will be made, and I shall be thought inconsistent with my self,

Hardi-
ness.

self, or phantastical, in proposing it. I confess, it is a thing to be managed with great Discretion, and therefore it falls not out amiss, that it will not be received or relish'd, but by those who consider well, and look into the Reason of Things. I would not have Children much beaten for their Faults, because I would not have them think bodily Pain the greatest Punishment: And I would have them, when they do well, be sometimes put in Pain, for the same Reason, that they might be accusom'd to bear it without looking on it as the greatest Evil. How much Education may reconcile young People to Pain, and Sufferance, the Examples of *Sparta* does sufficiently shew: And they who have once brought themselves not to think bodily Pain the greatest of Evils, or that which they ought to stand most in fear of, have made no small advance towards Vertue. But I am not so foolish to propose the *Lacedæmonian* Discipline in our Age, or Constitution. But yet I do say, that enuring Children gently to suffer some degrees of Pain without shrinking, is a way to gain firmness to their Minds, and lay a foundation for

for Courage and Resolution, in the *Hardi-*
future part of their Lives. *ness.*

Not to bemoan them, or permit them to bemoan themselves, on every little Pain they suffer, is the first Step to be made. But of this I have spoken elsewhere.

The next thing is sometimes designedly to put them in Pain: But care must be taken, that this be done, when the Child is in good humour, and satisfied of the good Will and Kindness of him that hurts him, at the time that he does it. There must no marks of Anger, or Displeasure, on the one side; nor Compassion, or Repenting, on the other, go along with it: And it must be sure to be no more than the Child can bear, without repining or taking it amiss, or for a Punishment. Managed by these Degrees, and with such Circumstances, I have seen a Child run away laughing, with good smart Blows of a Wand on his Back, who would have cried for an unkind Word, and have been very sensible of the Chastisement of a cold Look, from the same Person. Satisfie a Child by a constant Course of your Care, and Kindness, that you perfectly love him:
and

*Hardi-
ness.*

and he may by Degrees be accustom'd to bear very painful, and rough Usage from you, without flinching or complaining: And this we see Children do every Day in play one with another. The softer you find your Child is, the more you are to seek Occasions, at fit times, thus to harden him. The great Art in this is to begin with what is but very little painful, and to proceed by insensible Degrees, when you are playing, and in good Humour with him, and speaking well of him; And when you have once got him, to think himself made Amends for his Suffering, by the Praise is given him for his Courage; when he can take a Pride in giving such Marks of his Manliness; and can prefer the Reputation of being Brave and Stout, to the avoiding a little Pain, or the Shrinking under it; you need not despair in time, and by the Assistance of his growing Reason, to master his Timorousness, and mend the Weakness of his Constitution. As he grows bigger, he is to be set upon bolder Attempts, than his natural Temper carries him to. and whenever he is observ'd to flinch from what one has

rea-

reason to think he would come off well *Hardi-*
 in, if he had but Courage to under- *ness.*
 take; That he should be assisted in at
 first, and by Degrees shamed to, till
 at last Practice has given more Assu-
 rance, and with it a Mastery; which
 must be rewarded with great Praise,
 and the good Opinion of others, for
 his Performance. When by these Steps
 he has got Resolution enough not to be
 deterr'd, from what he ought to do,
 by the Apprehension of Danger; when
 Fear does not, in suddain or hazardous
 Occurrences, discompose his Mind,
 set his Body a trembling, and make
 him unfit for Action, or run away
 from it, he has then the Courage of a
 rational Creature: And such an Hardi-
 ness we should endeavour by Custom
 and Use to bring Children to, as proper
 Occasions come in our way.

§. 116. One thing I have frequently *Cruelty.*
 observed in Children, that when they
 have got Possession of any poor Crea-
 ture, they are apt to use it ill: They
 often *torment*, and treat very roughly
 young Birds, Butterflies, and such
 other poor Animals, which fall into
 their Hands, and that with a seeming
 kind of Pleasure. This I think should
 P be

Cruelty. be watched in them, and if they incline to any such *Cruelty*, they should be taught the contrary Usage. For the Custom of Tormenting and Killing of Beasts, will, by Degrees, harden their Minds even towards Men; and they who delight in the Suffering and Destruction of inferiour Creatures, will not be apt to be very compassionate, or benign to those of their own kind. Our Practice takes Notice of this in the Exclusion of *Butchers* from Juries of Life and Death. Children should from the beginning be bred up in an Abhorrence of *killiug*, or tormenting any living Creature; and be taught not to *spoil* or destroy any thing, unless it be for the Preservation or Advantage of some other, that is Nobler. And truly, if the Preservation of all Mankind, as much as in him lies, were every one's Persuasion, as indeed it is every one's Duty, and the true Principle to regulate our Religion, Politicks and Morality by, the World would be much quieter, and better natur'd than it is. But to return to our present Business; I cannot but commend both the Kindness and Prudence of a Mother I knew, who was wont always

to indulge her Daughters, when any Cruelty of them desired Dogs, Squirils, Birds, or any such things, as young Girls use to be delighted with: But then, when they had them, they must be sure to keep them well and look diligently after them, that they wanted nothing, or were not ill used. For if they were negligent in their Care of them, it was counted a great Fault, which often forfeited their Possession, or at least they fail'd not to be rebuked for it; whereby they were early taught Diligence and good Nature. And indeed, I think People should be accustomed, from their Cradles, to be tender to all sensible Creatures, and to spoil or waste nothing at all.

This Delight they take in *doing of Mischief*, whereby I mean spoiling of any thing to no purpose; but more especially the Pleasure they take to put any thing in Pain, that is capable of it, I cannot persuade my self to be any other than a foreign and introduced Disposition, an Habit borrowed from Custom and Conversation. People teach Children to strike, and laugh, when they hurt, or see harm come to others: And they have the Examples

Cruelty. of most about them, to confirm them in it. All the Entertainment and talk of History is of nothing almost but Fighting and Killing: And the Honour and Renown, that is bestowed on Conquerours (who for the most part are but the great Butchers of Mankind) farther mislead growing Youth, who by this means come to think Slaughter the laudable Business of Mankind, and the most Heroick of Vertues. By these Steps unnatural Cruelty is planted in us; and what Humanity abhors, Custom reconciles and recommends to us, by laying it in the way to Honour. Thus, by Fashion and Opinion, that comes to be a Pleasure, which in it self neither is, nor can be any. This ought carefully to be watched, and early remedied, so as to settle and cherish the contrary, and more natural Temper of Benignity and *Compassion* in the room of it: But still by the same gentle Methods, which are to be applied to the other two Faults before mentioned. It may not perhaps be unreasonable here to add this farther Caution, *viz.* That the Mischiefs, or Harms, that come by Play, Inadvertency, or Ignorance,

Ignorance, and were not known to be ^{Cruelty.} Harms, or designed for Mischief's sake, though they may perhaps be sometimes of considerable Damage, yet are not at all, or but very gently, to be taken Notice of. For this, I think, I cannot too often inculcate, That whatever Miscarriage a Child is Guilty of, and whatever be the Consequence of it, the thing to be regarded in taking Notice of it, is only what Root it springs from, and what Habit it is like to establish; And to that the Correction ought to be directed, and the Child not to suffer any Punishment, for any Harm which may have come by his Play or Inadvertency. The Faults to be amended lie in the Mind; and if they are such, as either Age will cure, or no ill Habits will follow from; The present Action, whatever displeasing Circumstances it may have, is to be passed by, without any Animadversion.

§. 117. Another way to instill Sentiments of Humanity, and to keep them lively in young Folks, will be, to accustom them to Civility in their Language and Deportment, towards their Inferiours and the meaner sort of People,

Cruelty.

ple, particularly Servants. It is not unusual to observe the Children in Gentlemens Families, treat the Servants of the House with Domineering Words, Names of Contempt, and an imperious Carriage; as if they were of another Race, and Species beneath them. Whether ill Example, the Advantage of Fortune, or their natural Vanity inspire this Haughtiness, it should be prevented, or weeded out; and a gentle, courteous, affable Carriage towards the lower Ranks of Men, placed in the room of it. No part of their Superiority will be hereby lost; but the Distinction increased, and their Authority strengthen'd; when Love in Inferiours is joyn'd to outward Respect; and an Esteem of the Person, has a Share in their Submission: And Domesticks will pay a more ready and cheerful Service, when they find themselves not spurn'd, because Fortune has laid them below the Level of others, at their Masters Feet. Children should not be suffer'd to lose the Consideration of Humane Nature, in the Shufflings of outward Conditions. The more they have, the better humour'd they should be taught to be; and the more

more compassionate, and gentle to those of their Brethren, who are placed lower, and have scantier Portions. If they are suffer'd from their Cradles to treat Men ill and rudely, because, by their Father's Title, they think they have a little Power over them, at best it is ill bred, and if Care be not taken, will by Degrees, nurse up their natural Pride into an habitual Contempt of those beneath them. And where will that probably end; But in Oppression and Cruelty?

§. 118. Curiosity in Children (which I had occasion just to mention §. 103.) is but an Appetite after Knowledge; and therefore ought to be encouraged in them, not only as a good Sign, but as the great Instrument Nature has provided, to remove that Ignorance they were born with; and which, without this busie *Inquisitiveness*, will make them dull and useless Creatures. The ways to encourage it, and keep it active and busie, are, I suppose, these following:

1. Not to check or discountenance any *Enquiries* he shall make, nor suffer them to be laugh'd at; but to *Answer* all his *Questions*, and explain the Mat-

Curiosity. ters, he desires to know, so as to make them as much intelligible to him, as suits the Capacity of his Age and Knowledge. But confound not his Understanding with Explications or Notions, that are above it: or with the Variety or Number of things, that are not to his present purpose. Mark what 'tis his Mind aims at in the *Question*, and not what Words he expresses it in: And when you have informed and satisfied him in that, you shall see how his Thoughts will enlarge themselves, and how by fit Answers he may be led on farther than perhaps you could imagine. For Knowledge is grateful to the Understanding, as Light to the Eyes: Children are pleased and delighted with it exceedingly, especially if they see, that their *Enquiries* are regarded, and that their Desire of Knowing, is encouraged and commended. And I doubt not, but one great Reason, why many Children abandon themselves wholly to silly Sports, and trifle away all their time insipidly, is, because they have found their *Curiosity* balk'd, and their *Enquiries* neglected. But had they been treated with more Kindness and Respect,

Respect, and their *Questions* answered, as they should, to their Satisfaction; I doubt not but they would have taken more Pleasure, in Learning and Improving their Knowledge, wherein there would be still Newness and Variety, which is what they are delighted with, than in returning over and over to the same Play and Playthings.

§. 119. 2. To this serious Answering their *Questions*, and informing their Understandings, in what they desire, as if it were a Matter that needed it, should be added some peculiar ways of *Commendation*. Let others whom they esteem, be told before their Faces of the Knowledge they have in such and such things; and since we are all, even from our Cradles, vain and proud Creatures, let their Vanity be flattered with Things, that will do them good; and let their Pride set them on work on something which may turn to their Advantage. Upon this ground you shall find, that there cannot be a greater Spur to the attaining what you would have the Eldest learn, and know himself, than to set him upon *teaching* it his younger Brothers and Sisters.

§. 120.

Curiosity.

§. 120. 3. As Children's *Enquiries* are not to be slighted; so also great care is to be taken, that they never receive *Deceitful* and *Eluding Answers*. They easily perceive when they are slighted, or deceived; and quickly learn the Trick of Neglect, Diffimulation and Falshood, which they observe others to make Use of. We are not to intrench upon Truth in any Conversation, but least of all with Children; since if we play false with them, we not only deceive their Expectation, and hinder their Knowledge, but corrupt their Innocence, and teach them the worst of Vices. They are Travellers newly arrived in a strange Country, of which they know nothing: We should therefore make Conscience not to mis-lead them. And though their *Questions* seem sometimes not very material, yet they should be seriously answer'd: For however they may appear to us (to whom they are long since known) *Enquiries* not worth the making; they are of Moment to those, who are wholly Ignorant. Children are Strangers to all we are acquainted with; and all the things they meet with, are at first unknown

to

to them, as they once were to us; *Curiosity*. And happy are they who meet with civil People, that will comply with their Ignorance, and help them to get out of it.

If you or I now should be set down in *Japan*, with all our Prudence and Knowledge about us, a Conceit whereof makes us perhaps so apt to slight the Thoughts and *Enquiries* of Children; should we, I say, be set down in *Japan*, we should, no doubt (if we would inform our selves of what is there to be known) ask a Thousand Questions, which, to a supercilious or inconsiderate *Japaner*, would seem very idle and impertinent; though to us they would be very material and of Importance to be resolved; and we should be glad to find a Man so complaisant and courteous, as to satisfy our Demands, and instruct our Ignorance.

When any new thing comes in their way, Children usually ask, the common *Question* of a Stranger: *What is it?* Whereby they ordinarily mean nothing but the Name; and therefore to tell them how it is call'd, is usually the proper Answer to that Demand. The
next

Curiosity. next Question usually is : *What is it for?* And to this it should be answered truly and directly : The use of the thing should be told, and the way explained, how it serves to such a Purpose, as far as their Capacities can comprehend it. And so of any other Circumstances they shall ask about it ; not turning them going, till you have given them all the Satisfaction they are capable of ; and so leading them by your Answers into farther Questions. And perhaps to a grown Man, such Conversation will not be altogether so idle and insignificant, as we are apt to imagine. The native and untaught Suggestions of inquisitive Children, do often offer things, that may set a considering Man's Thoughts on work. And I think there is frequently more to be learn'd from the unexpected Questions of a Child, than the Discourses of Men, who talk in a road, according to the Notions they have borrowed, and the Prejudices of their Education.

§. 121. 4. Perhaps it may not sometimes be amiss to excite their Curiosity, by bringing strange and new things in their way, on purpose to engage their
En-

Enquiry, and give them Occasion to *Curiosity* inform themselves about them: And if by chance their Curiosity leads them to ask, what they should not know; it is a great deal better to tell them plainly, That it is a thing that belongs not to them to know, than to pop them off with a Falshood, or a Frivolous Answer.

§. 122. *Pertness*, that appears sometimes so early, proceeds from a Principle, that seldom accompanies a strong Constitution of Body, or ripens into a strong Judgment of Mind. If it were desirable to have a Child a more brisk Talker, I believe there might be ways found to make him so: But, I suppose a wise Father had rather that his Son should be able and useful, when a Man, than pretty Company, and a Diversion to others, whilst a Child: Though if that too were to be consider'd, I think I may say, there is not so much Pleasure to have a Child prattle agreeably, as to reason well. Encourage therefore his *Inquisitiveness* all you can, by satisfying his Demands, and informing his Judgment, as far as it is capable. When his Reasons are any way tolerable, let him find the Credit and

Curiosity. and Commendation of it; And when they are quite out of the way, let him, without being laugh'd at for his Mistake, be gently put into the right; And if he shew a forwardness to be reasoning about things that come in his way, take care as much as you can, that no body check this Inclination in him, or mislead it by captious or fallacious ways of talking with him. For when all is done, this, as the highest and most important Faculty of our Minds, deserves the greatest Care and Attention in cultivating it; The right improvement, and exercise of our Reason, being the highest Perfection, that a Man can attain to in this Life.

*Saun-
tring.*

§. 123. Contrary to this busie inquisitive Temper there is sometimes observable in Children, a *listless carelessness*, a want of regard to any thing, and a sort of *trifling* even at their Business. This *Sauntring* Humour I look on, as one of the worst Qualities can appear in a Child, as well as one of the hardest to be cured, where it is natural. But it being liable to be mistaken in some Cases, care must be taken to make a right Judgment concerning that *trifling* at their Books or Business, which

which may sometimes be complained of in a Child. Upon the first suspicion a Father has, that his Son is of a *Sauntring* Temper, he must carefully observe him, whether he be *listless* and *indifferent* in all his Actions, or whether in some things alone he be slow and sluggish, but in others vigorous and eager. For though he find that he does loyter at his Book, and let a good deal of the time, he spends in his Chamber or Study, run idly away; he must not presently conclude, that this is from a *Sauntring* Humour in his Temper. It may be childishness, and a preferring something to his Study, which his Thoughts run on: And he dislikes his Book, as is natural, because it is forced upon him as a Task. To know this perfectly, you must watch him at play, when he is out of his Place and time of Study, following his own Inclinations; and See there, whether he be stirring and active; whether he designs any thing, and with labour and eagerness pursues it, till he has accomplished what he aimed at; or whether he *lazily* and *listlessly* dreams away his time. If this be sloth be only, when he is about his Book, I think it may

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may be easily cured. If it be in his Temper, it will require a little more Pains and Attention to remedy it.

§. 124. If you are satisfied by his earnestness at play, or any thing else he sets his Mind on, in the intervals between his Hours of Business, that he is not of himself inclin'd to *laziness*, but that only want of relish of his Book makes him negligent, and *suggish* in his application to it. The first step is to try by talking to him kindly of the folly and inconvenience of it, whereby he loses a good part of his time, which he might have for his diversion: But be sure to talk calmly and kindly, and not much at first, but only these plain Reasons in short. If this prevails, you have gain'd the point in the most desirable way, which is that of Reason and Kindness. If this softer application prevails not, try to shame him out of it, by laughing at him for it, asking every day, when he comes to Table, if there be no Strangers there, how long he was that Day about his Business; And if he has not done it, in the time he might be well supposed to have dispatch'd it, expose and turn him into ridicule for it; but mix no chiding;

chiding; only put on a pretty cold *Saun-*
 Brow towards him, and keep it till *tring.*
 he reform; and let his Mother, Tu-
 tor, and all about him do so too. If
 this work not the Effect you desire,
 then tell him he shall be no longer
 troubled with a Tutor to take Care
 of his Education, you will not be at
 the Charge to have him spend his Time
 idly with him; but since he prefers
 This or That [whatever Play he de-
 lights in] to his Book, that only he shall
 do; and so in earnest set him to work
 on his beloved Play, and keep him stea-
 dily, and in earnest, to it Morning and
 Afternoon, till he be fully surfeited,
 and would, at any Rate, change it for
 some Hours at his Book again. But when
 you thus set him his Task of Play, you
 must be sure to look after him your self,
 or set some Body else to do it that may
 constantly see him employed in it, and
 that he be not permitted to be idle at
 that too. I say, your self look after him;
 for it is worth the Father's while, what-
 ever Business he has, to bestow Two or
 Three Days upon his Son, to cure so great
 a Mischief as his *sauntring* at his Business.

§. 125. This is what I propose, if it
 be *Idleness* not from his general Tem-

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*Saun-
tring.*

per, but a peculiar or acquir'd Aversion to Learning, which you must be careful to examine and distinguish. But though you have your Eyes upon him, to watch what he does with the Time which he has at his own Disposal, yet you must not let him perceive that you or any Body else do so; for that may hinder him from following his own Inclination, which he being full of, and not daring, for fear of you, to prosecute what his Head and Heart are set upon, he may neglect all other Things, which then he relishes not, and so may seem to be idle and listless, when in truth it is nothing but being intent on that, which the fear of your Eye or Knowledge keeps him from executing. To be clear in this Point, the Observation must be made when you are out of the Way, and he not so much as under the Restraint of a Suspicion that any Body has an Eye upon him. In those Seasons of perfect Freedom let Some-body you can trust mark how he spends his Time, whether he unactively loiters it away when, without any Check, he is left to his own Inclination. Thus, by his employing of such Times of Liberty, you will easily discern whether

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whether it be *Listlessness* in his Temper, *Sauntering* or Aversion to his Book that makes him *saunter* away his Time of Study.

§. 126. If some Defect in his Constitution has cast a Damp on his Mind, and he be naturally listless and dreaming, this unpromising Disposition is none of the easiest to be dealt with, because, generally, carrying with it an Unconcernedness for the future, it wants the Two great Springs of Action, *Foresight* and *Desire*; which, how to plant and increase, where Nature has given a cold and contrary Temper, will be the Question. As soon as you are satisfied that this is the Case, you must carefully enquire whether there be nothing he delights in: Inform your self, what it is he is most pleased with; and if you can find any particular Tendency his Mind hath, increase it all you can, and make use of that to set him on work, and to excite his Industry. If he loves Praise, or Play, or fine Cloaths, &c. or, on the other Side, dreads Pain, Disgrace, or your Displeasure, &c. whatever it be that he loves most, except it be Sloth (for that will never set him on work) let that be made use of to quicken him, and make

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him bestir himself. For in this *listless Temper* you are not to fear an Excess of Appetite (as in all other Cases) by cherishing it. 'Tis that which you want, and therefore must labour to raise and increase; for where there is no Desire there will be no Industry.

§. 127. If you have not Hold enough upon him this Way to stir up Vigour and Activity in him, you must employ him in some constant bodily Labour, whereby he may get an Habit of doing something. The keeping him hard to some Study were the better Way to get him an Habit of exercising and applying his Mind. But because this is an invisible Attention, and no Body can tell when he is or is not idle at it, you must find bodily Employments for him, which he must be constantly busied in and kept to; and if they have some little Hardship and Shame in them it may not be the worse, that they may the sooner weary him, and make him desire to return to his Book. But be sure, when you exchange his Book for his other Labour, set him such a Task, to be done in such a Time, as may allow him no Opportunity to be idle. Only after you have by this Way brought

brought him to be attentive and industrious at his Book, you may, upon his dispatching his Study within the Time set him, give him, as a Reward, some Respite from his other Labour; which you may diminish as you find him grow more and more steady in his Application, and at last wholly take off, when his *sauntering* at his Book is cured.

§. 128. We formerly observed, that Variety and Freedom was That that delighted Children, and recommended their Plays to them; and that therefore their Book, or any Thing we would have them learn, should not be enjoined them as *Business*. This their Parents, Tutors, and Teachers are apt to forget; and their Impatience to have them busied in what is fit for them to do, suffers them not to deceive them into it: But by the repeated Injunctions they meet with, Children quickly distinguish between what is required of them, and what not. When this Mistake has once made his Book uneasy to him, the Cure is to be applied at the other End. And since it will be then too late to endeavour to make it a Play to him, you must take the

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contrary Course; observe what Play he is most delighted with; enjoin that, and make him play so many Hours every Day, not as a Punishment for playing, but as if it were the Business required of him. This, if I mistake not, will, in a few Days, make him so weary of his most beloved Sport, that he will prefer his Book, or any Thing, to it, especially if it may redeem him from any Part of the Task of Play is set him, and he may be suffered to employ some Part of the Time destined to his *Task of Play* in his Book, or such other Exercise as is really useful to him. This I at least think a better Cure than that Forbidding, (which usually increases the Desire) or any other Punishment should be made use of to remedy it: For when you have once glutted his Appetite (which may safely be done in all Things but eating and drinking) and made him surfeit of what you would have him avoid, you have put into him a Principle of Aversion, and you need not so much fear afterwards his longing for the same Thing again.

§. 129. This I think is sufficiently evident, That Children generally hate to be idle. All the Care then is, that their busy Humour should be constantly employ'd in something of use to them; which, if you will attain, you must make what you would have them do a Recreation to them, and not a *Business*. The Way to do this, so that they may not perceive you have any Hand in it, is this proposed here; *viz.* To make them weary of that which you would not have them do, by enjoining and making them under some Pretence or other do it, till they are surfeited. For Example; Does your Son play at Top and Scourge too much? Enjoin him to play so many Hours every Day, and look that he do it; and you shall see he will quickly be sick of it, and willing to leave it. By this Means making the Recreations you dislike a *Business* to him, he will of himself with Delight betake himself to those Things you would have him do, especially if they be proposed as Rewards for having performed his *Task* in that Play is commanded him. For if he be ordered every Day to whip his Top, so long as to make him sufficiently

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ciently weary, do you not think he will apply himself with Eagerness to his Book, and wish for it, if you promise it him as a Reward of having whipped his Top lustily, quite out all the Time that is set him? Children, in the Things they do, if they comport with their Age, find little Difference so they may be doing: The Esteem they have for one Thing above another they borrow from others; so that what those about them make to be a Reward to them, will really be so. By this Art it is in their Governour's Choice, whether *Scotch-hoppers* shall reward their *Dancing*, or *Dancing* their *Scotch-hoppers*; whether Peg-top, or Reading; playing at Trap, or studying the Globes, shall be more acceptable and pleasing to them; all that they desire being to be busy and busy, as they imagine, in Things of their own Choice, and which they receive as Favours from their Parents, or others, for whom they have Respect, and with whom they would be in Credit. A Sett of Children thus ordered, and kept from the ill Example of others, would all of them, I suppose, with as much Earnestness and Delight, learn

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to read, write, and what else one ^{Compulsi-} would have them, as others do their ^{on.} ordinary Plays: And the Eldest being thus entered, and this made the Fashion of the Place, it would be as impossible to hinder them from learning the one, as it is ordinarily to keep them from the other.

§. 130. Play-things, I think, Children ^{Play-} should have, and of divers Sorts; but ^{Games:} still to be in the Custody of their Tutors, or some Body else, whereof the Child should have in his Power but one at once, and should not be suffered to have another but when he restored that. This teaches them betimes to be careful of not losing or spoiling the Things they have; whereas Plenty and Variety in their own keeping, makes them wanton and careless, and teaches them from the Beginning to be Squanderers and Wasters. These, I confess, are little Things, and such as will seem beneath the Care of a Governour; but nothing that may form Children's Minds is to be over-look'd and neglected, and whatsoever introduces Habits and settles Customs in them, deserves the Care and Attention of their
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in its Consequences.

One Thing more about Childrens Play-things may be worth their Parents Care: Though it be agreed they should have of several Sorts, yet, I think, they should have none bought for them. This will hinder that great Variety they are often over-charged with, which serves only to teach the Mind to wander after Change and Superfluity, to be unquiet, and perpetually stretching it self after something more still, though it knows not what, and never to be satisfied with what it hath. The Court that is made to People of Condition in such kind of Presents to their Children, does the little one great harm. By it they are taught Pride, Vanity and Covetousness almost before they can speak: And I have known a young Child so distracted with the Number and Variety of his Play-games, that he tired his Maid every Day to look them over; and was so accustomed to Abundance, that he never thought he had enough, but was always asking, What more? what more? what new Thing shall I have? A good Introduction to moderate

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rate Desires, and the ready Way to *Play-games.* make a contented happy Man!

How then shall they have the Play-Games you allow them, if none must be bought for them? I answer, They should make them themselves, or at least endeavour it, and set themselves about it; till then they should have none, and till then they will want none of any great Artifice. A smooth Pebble, a Piece of Paper, the Mothers Bunch of Keys, or any Thing they cannot hurt themselves with, serves as much to divert little Children as those more chargeable and curious Toys from the Shops, which are presently put out of order and broken. Children are never dull or out of Humour for want of such Play-things, unless they have been used to them. When they are little, whatever occurs serves the Turn; and as they grow bigger, if they are not stored by the expensive Folly of others, they will make them themselves. Indeed, when they once begin to set themselves to work about any of their Inventions, they should be taught and assisted; but should have nothing whilst they lazily sit still, expecting to be furnish'd from other Hands, without imploy-
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ing their own. And if you help them where they are at a Stand, it will more endear you to them than any chargeable Toys you shall buy for them. Play-things which are above their Skill to make, as Tops, Gigs, Battledors, and the like, which are to be used with Labour, should indeed be procured them: These 'tis convenient they should have, not for Variety but Exercise; but these too should be given them as bare as might be. If they had a Top, the Scourge stick and Leather-strap should be left to their own making and fitting. If they sit gaping to have such Things drop into their Mouths, they should go without them. This will accustom them to seek for what they want in themselves, and in their own Endeavours; whereby they will be taught Moderation in their Desires, Application, Industry, Thought, Contrivance, and good Husbandry; Qualities that will be useful to them when they are Men, and therefore cannot be learn'd too soon, nor fix'd too deep. All the Plays and Diversions of Children should be directed towards good and useful Habits, or else they will introduce ill ones.

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Whatever they do leaves some Impression on that tender Age, and from thence they receive a Tendency to Good or Evil: And whatever hath such an Influence ought not to be neglected.

§. 131. *Lying* is so ready and cheap a *Lying* Cover for any Miscarriage, and so much in fashion amongst all Sorts of People, that a Child can hardly avoid observing the Use is made of it on all Occasions, and so can scarce be kept, without great Care, from getting into it. But it is so ill a Quality, and the Mother of so many ill ones that spawn from it, and take Shelter under it, that a Child should be brought up in the greatest Abhorrence of it imaginable. It should be always (when occasionally it comes to be mentioned) spoke of before him with the utmost Detestation, as a Quality so wholly inconsistent with the Name and Character of a Gentleman, that no Body of any Credit can bear the Imputation of a Lye; a mark that is judg'd the utmost Disgrace, which debases a Man to the lowest Degree of a shameful Meanness, and ranks him with the most contemptible Part of Mankind, and the abhorred Rascality;

Lying. lity; and is not to be endured in any one who would converse with People of Condition, or have any Esteem or Reputation in the World. The first Time he is found in a *Lye*, it should rather be wondered at as a monstrous Thing in him, than reprov'd as an ordinary Fault. If that keeps him not from relapsing, the next Time he must be sharply rebuked, and fall into the State of great Displeasure of his Father and Mother, and all about him, who take Notice of it. And if this Way work not the Cure, you must come to Blows; for after he has been thus warned, a premeditated *Lye* must always be looked upon as Obstinacy, and never be permitted to 'scape unpunished.

Excuses. §. 132. Children, afraid to have their Faults seen in their naked Colours, will, like the rest of the Sons of *Adam*, be apt to make *Excuses*. This is a Fault usually bordering upon, and leading to Untruth, and is not to be indulged in them; but yet it ought to be cured rather with Shame than Roughness. If therefore when a Child is questioned for any Thing, his first Answer be an *Excuse*, warn him soberly to tell the Truth; and then if he persists to shuffle it off with

with a *Falshood*, he must be chastised; *Excuses*,
but if he directly confess, you must
commend his Ingenuity, and pardon
the Fault be it what it will, and par-
don it so that you never so much as
reproach him with it, or mention it
to him again: For if you would have
him in love with Ingenuity, and by a
constant Practice make it habitual to
him, you must take care that it never
procure him the least Inconvenience;
but on the contrary, his own Confes-
sion bringing always with it perfect
Impunity, should be besides incou-
raged by some Marks of Approbation.
If his *Excuse* be such at any Time that
you cannot prove it to have any Fals-
hood in it, let it pass for true, and be
sure not to shew any Suspicion of it.
Let him keep up his Reputation with
you as high as is possible; for when
once he finds he has lost that, you have
lost a great and your best hold upon
him. Therefore let him not think he
has the Character of a Liar with you,
as long as you can avoid it without flat-
tering him in it. Thus some Slips in
Truth may be over-looked. But after
he has once been corrected for a *Lye*,
you must be sure never after to pardon
it

Excuses. it in him, whenever you find, and take notice to him that he is guilty of it: For it being a Fault which he has been forbid, and may, unless he be wilful, avoid, the repeating of it is perfect Perverseness, and must have the Chastisement due to that Offence.

§. 133. This is what I have thought concerning the general Method of educating a young Gentleman; which, though I am apt to suppose may have some Influence on the whole Course of his Education, yet I am far from imagining it contains all those Particulars which his growing Years or peculiar Temper may require. But this being premised in general, we shall, in the next Place, descend to a more particular Consideration of the several Parts of his Education.

§. 134. That which every Gentleman (that takes any Care of his Education) desires for his Son, besides the Estate he leaves him, is contain'd (I suppose) in these Four Things, *Vertue, Wisdom, Breeding* and *Learning*. I will not trouble my self whether these Names do not some of them sometimes stand for the same Thing, or really include one another. It serves my Turn here
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to follow the popular Use of these *Excuses* Words; which, I presume, is clear enough to make me be understood, and I hope there will be no Difficulty to comprehend my Meaning.

§. 135. I place *Vertue* as the first and most necessary of those Endowments, that belong to a Man or a Gentleman; as absolutely requisite to make him valued and beloved by others, acceptable or tolerable to himself. Without that I think, he will be happy neither in this, nor the other World.

§. 136. As the Foundation of this, *God*, there ought very early to be imprinted on his Mind a true Notion of *God*, as of the independent Supreme Being, Author and Maker of all Things, from whom we receive all our Good, who loves us, and gives us all Things. And consequent to this, instill into him a Love and Reverence of this Supreme Being. This is enough to begin with, without going to explain this matter any farther; for fear, least by talking too early to him of Spirits, and being unseasonably forward to make him understand the incomprehensible Nature of that infinite Being, his Head be either fill'd with false, or perplexed with
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God.

unintelligible Notions of him. Let him only be told upon occasion, that *God* made and governs all Things, hears and sees every Thing, and does all manner of Good to those that love and obey him. You will find that being told of such a *God*, other Thoughts will be apt to rise up fast enough in his Mind about him; which, as you observe them to have any mistakes, you must set right. And I think it would be better if Men generally rested in such an Idea of *God*, without being too Curious in their Notions about a Being, which all must acknowledge incomprehensible; whereby many, who have not strength and clearness of Thought, to distinguish between what they can and what they cannot know, run themselves into Superstition or Atheism, making *God* like themselves, or (because they cannot comprehend any thing else) none at all. And I am apt to think, the keeping Children constantly Morning and Evening to acts of Devotion to *God*, as to their Maker, Preserver and Benefactor, in some plain and short Form of Prayer, suitable to their Age and Capacity, will be of much more use to them

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them in Religion, Knowledge and ^{God,} Vertue, than to distract their Thoughts with curious Enquiries into his inscrutable Essence and Being.

§. 137. Having by gentle Degrees, *Spirits* as you find him capable of it, settled such an Idea of God in his Mind, and taught him to *pray* to him, and *praise* him, as the Author of his Being, and of all the good he does or can enjoy; forbear any Discourse of other *Spirits*, till the mention of them coming in his way, upon occasion hereafter to be set down, and his reading the Scripture-history, put him upon that enquiry.

§. 138. But even then, and always *Goblins*, whilst he is Young, be sure to preserve his tender Mind from all Impressions and Notions of *Spirits* and *Goblins*, or any fearful Apprehensions in the dark. This he will be in danger of from the indiscretion of Servants, whose usual Method it is to awe Children, and keep them in subjection, by telling them of *Raw-Head* and *Bloody Bones*, and such other Names, as carry with them the Idea's of some thing terrible and hurtful, which they have reason to be afraid of, when alone,

Goblins.

especially in the dark. This must be carefully prevented. For though by this foolish way, they may keep them from little Faults, yet the Remedy is much worse than the Disease; and there is stamped upon their Imaginations Idea's, that follow them with Terror and Affrightment. Such *Bugbear* Thoughts once got into the tender Minds of Children, and being set on with a strong impression, from the Dread that accompanies such Apprehensions, sink deep, and fasten themselves so as not easily, if ever, to be got out again; and whilst they are there, frequently haunt them with strange Visions, making Children dastards when alone, and afraid of their Shadows and Darkness all their Lives after. I have had those complain to me, when Men, who had been thus used when young; that though their Reason corrected the wrong Idea's they had taken in, and they were satisfied, that there was no cause to fear invisible Beings more in the Dark, than in the Light, yet that these Notions were apt still upon any occasion to start up first in their prepossess'd Fancies, and not to be removed without some Pains. And to

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let you see, how lasting frightful Images are, that take place in the Mind early, I shall here tell you a pretty remarkable but true Story. There was in a Town in the West, a Man of a disturb'd Brain, whom the Boys used to teaze, when he came in their way: This Fellow one Day seeing in the Street one of those Lads, that used to vex him, step'd into a *Cutler's* Shop he was near; and their seizing on a naked Sword, made after the Boy; who seeing him coming so armed, betook himself to his Feet, and ran for his Life; and by good luck, had Strength and Heels enough to reach his Father's House, before the Mad-man could get up to him. The Door was only latch'd; And when he had the Latch in his Hand, he turn'd about his Head to see how near his pursuer was, who was at the entrance of the Porch with his Sword up, ready to strike, and he had just time to get in and clap to the Door to avoid the Blow, which though his Body escaped, his Mind did not. This frightening Idea made so deep an Impression there, that it lasted many Years, if not all his Life after. For, telling this Story when he was a Man, he said,

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That after that time till then, he never went in at that Door (that he could remember) at any time, without looking back, whatever Business he had in his Head, or how little soever, before he came thither he thought of this Madman.

If Children were let alone, they would be no more afraid in the Dark, than in broad Sun-shine: They would in their turns as much welcome the one for Sleep, as the other to Play in. There should be no distinction made to them, by any Discourse, of more danger or *terrible Things* in the one than the other: But if the folly of any one about them should do them this Harm, and make them think, there is any difference between being in the dark and winking, you must get it out of their Minds as soon as you can; and let them know, That God, who made all Things good for them, made the Night that they might sleep the better and the quieter; and that they being under his Protection, there is nothing in the dark to hurt them. What is to be known more of God and good Spirits, is to be deferr'd till the time we shall hereafter mention; and of E-

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vil Spirits, 'twill be well if you can *Goblins.* keep him from wrong Fancies about them, till he is ripe for that sort of Knowledge.

§. 139. Having laid the Foundations *Truth.* of Vertue in a true Notion of a God, such as the Creed wisely teaches, as far as his Age is capable, and by accustoming him to pray to him; The next thing to be taken Care of, is to keep him exactly to speaking of *Truth*, and by all the ways imaginable inclining him to be *good natur'd.* Let him know *Good nature.* that Twenty Faults are sooner to be forgiven, than the *straining of Truth*, to cover any one by an *Excuse.* And to teach him betimes to love, and be *good natur'd* to others, is to lay early the true Foundation of an honest Man: All Injustice generally springing from too great Love of our selves, and too little of others.

This is all I shall say of this Matter in general, and is enough for laying the first Foundations of Vertue in a Child as he grows up, the Tendency of his natural Inclination must be observed; which, as it inclines him, more than is convenient, on one or t'other side, from the right Path of Vertue,

Good-nature. ought to have proper Remedies applied. For few of *Adam's* Children are so happy, as not to be born with some Byass in their natural Temper, which it is the Business of Education either to take off, or counterbalance: But to enter into Particulars of this, would be beyond the Design of this short Treatise of Education. I intend not a Discourse of all the Vertues and Vices, and
 • how each Vertue is to be attained, and every particular Vice by its peculiar Remedies cured. Though I have mentioned some of the most ordinary Faults, and the ways to be used in correcting them.

Wisdom. §. 140. *Wisdom* I take, in the popular acceptation, for a Man's managing his Business ably, and with fore-sight, in this World. This is the product of a good natural Temper, application of Mind, and Experience together, and so above the reach of Children. The greatest Thing that in them can be done towards it, is to hinder them, as much as may be, from being *Cunning*; which, being the Ape of *Wisdom*, is the most distant from it that can be: And as an Ape, for the likeness it has to a Man, wanting what really should make

make him so, is by so much the uglier. *Wisdom.*

Cunning is only the want of Understanding; which, because it cannot compass its ends by direct ways, would do it by a Trick, and Circumvention; and the Mischief of it is, a *cunning* Trick helps but once, but hinders ever after. No cover was ever made either so big, or so fine as to hide its self. No body was ever so *cunning* as to conceal their being so: And when they are once discovered, every Body is shie, every Body distrustful of *crafty* Men; and all the World forwardly joyn to oppose and defeat them: Whilst the open, fair, *wise* Man has every Body to make way for him, and goes directly to his Business. To accustom a Child to have true Notions of things, and not to be satisfied till he has them; To raise his Mind to great and worthy Thoughts; and to keep him at a distance from Falshood, and Cunning, which has always a broad mixture of Falshood in it; is the fittest preparation of a Child for *Wisdom*. The rest, which is to be learn'd from Time, Experience, and Observation, and an Acquaintance with Men, their Tempers, and Designs

Wisdom. signs, is not to be expected in the ignorance and inadvertency of Childhood, or the inconsiderate heat and unwariness of Youth: All that can be done towards it, during this unripe Age, is as I have said, to accustom them to Truth and Sincerity; to a submission to Reason; and as much as may be, to reflection on their own Actions.

Breeding. §. 141. The next good Quality belonging to a Gentleman, is good *Breeding*. There are Two Sorts of *ill Breeding*: The one a *sheepish Bashfulness*: And the other a *mis-becoming Negligence and Disrespect* in our Carriage; Both which are avoided by duly observing this one Rule, *Not to think meanly of our selves, and not to think meanly of others.*

§. 142. The first Part of this Rule, must not be understood in opposition to Humility, but to Assurance We ought not to think so well of our selves, as to stand upon our own Value; and assume to our selves a Preference before others, because of any Advantage, we may imagine, we have over them; but modestly to take what is offered, when it is our due. But yet we ought to think so well of our selves, as to perform

perform those Actions which are in-^{Breeding.}cumbent on, and expected of us, without discomposure, or disorder; in whose presence soever we are; keeping that respect and distance, which is due to every one's Rank and Quality. There is often in People, especially Children, a clownish shamefac'dness, before Strangers, or those above them: They are confounded in their Thoughts, Words, and Look; and so lose themselves, in that confusion, as not to be able to do any thing, or at least not do with that freedom and gracefulness, which pleases, and makes them acceptable. The only cure for this, as for any other Miscarriage, is by use to introduce the contrary Habit. But since we cannot accustom our selves to converse with Strangers, and Persons of Quality, without being in their company, nothing can cure this part of *Ill-breeding*, but change and variety of Company, and that of Persons above us.

§. 143. As the before-mentioned consist in too great a concern, how to behave our selves towards others; so the other part of *Ill-breeding*, lies in the appearance of too *little care* of pleasing,
or

Breeding. or *shewing respect* to those we have to do with. To avoid this, these two things are requisite: First, a disposition of the Mind not to offend others; and, Secondly, the most acceptable, and agreeable way of expressing that Disposition. From the one, Men are called *Civil*; from the other *Well-fashion'd*. The latter of these is that decency and gracefulness of Looks, Voice, Words, Motions, Gestures, and of all the whole outward Demeanour, which takes in Company, and makes those with whom we may converse, easie and well pleased. This is, as it were, the Language whereby that internal Civility of the Mind is expressed; which, as other Languages are, being very much governed by the Fashion and Custom of every Country, must, in the Rules and Practice of it, be learn'd chiefly from Observation, and the Carriage of those, who are allow'd to be exactly *well-bred*. The other part, which lies deeper than the out side, is that general Good will and Regard for all People, which makes any one have a care not to shew, in his Carriage, any contempt, disrespect, or neglect of them; but to express, according

ding to the Fashion and Way of that *Breeding*. Country, a respect and value for them, according to their Rank and Condition. It is a disposition of the mind that shews it self in the carriage whereby a Man avoids making any one uneasy in Conversation.

I shall take notice of four qualities that are most directly opposite to this first, and most taking of all the Social Vertues. And from some one of these four it is that Incivility commonly has its rise. I shall set them down, that Children may be preserv'd or recover'd from their ill influence.

1. The First is, a Natural *Roughness* *Roughness* which makes a Man uncomplaisant to *ness*. others, so that he has no deference for their inclinations, tempers, or conditions. 'Tis the sure badge of a Clown not to mind what pleases or displeases those he is with: and yet one may often find a Man in fashionable cloaths give an unbounded swing to his own humour and suffer it to juggle or overrun any one that stands in its way, with a perfect indifferency how they take it. This is a Brutality that every one sees and abhors, and no body can be easy with: And therefore this finds
no

*Rough-
ness.*

no place in any one who would be thought to have the least tincture of *Good-breeding*. For the very end and business of *Good-breeding* is to supple the natural stiffness and so soften Mens Tempers that they may bend to a compliance and accommodate themselves to those they have to do with.

Contempt. 2. Contempt or want of due respect discovered either in looks, words, or gesture: This from whom soever it comes, brings alway uneasiness with it. For no body can contentedly bear being slighted.

*Censori-
ousness.*

3. *Censoriousness* and finding fault with others has a direct opposition to *Civility*. Men, whatever they are or are not guilty of would not have their faults displaid, and set in open view and broad day light before their own or other Peoples Eyes. Blemishes affixed to any one always carry shame with them: And the discovery or even bare imputation of any defect is not

Rallery.

born without some uneasiness. *Rallery* is the most refined way of exposing the faults of others. But because it is usually done with wit and good Language, and gives entertainment to the company, People are lead

into

into a mistake, that where it keeps *Rallery*. within fair bounds there is no incivility in it. And so the pleasantry of this sort of Conversation often introduces it amongst People of the better rank; and such Talkers are favourably heard and generally applauded by the laughter of the By-standers on their side. But they ought to consider, that the entertainment of the rest of the Company is at the cost of that one who is set out in their burlesque colours, who therefore is not without uneasiness, unless the subject for which he is rallied, be really in it self matter of commendation. For then the pleasant images and representations, which make the *Rallery*, carrying praise as well as sport with them, the rallied Person also finds his account, and takes part in the diversion. But because the right management of so nice and tickle a business, wherein a little slip may spoil all, is not every Body's talent, I think those who would secure themselves from provoking others, especially all young People, should carefully abstain from *Rallery*, which by a small mistake or any wrong turn may leave upon the Mind of those who are made uneasy by

Contradiction.

by it the lasting memory of having been picquantly, though wittily taunted for some thing censurable in them.

Besides Railery, *Contradiction* is a sort of Censoriousness wherein ill breeding often shews it self. Complaisance does not require that we should always admit all the reasonings or relations that the company is entertain'd with, no nor silently to let pass all that is vented in our hearing. The opposing the opinions, and rectifying the mistakes of others, is what truth and charity sometimes require of us, and civility does not oppose, if it be done with due caution and care of circumstances. But there are some People that one may observe, possessed as it were with the spirit of *Contradiction*, that steadily and without regard to right or wrong oppose some one, or perhaps every one of the Company whatever they say. This is so visible and outrageous a way of *Censuring* that no body can avoid thinking himself injur'd by it. All opposition to what another Man has said is so apt to be suspected of *Censoriousness*, and is so seldom received without some sort of humiliation that it ought to be made

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in the gentlest manner, and softest words can be found; and such as with the whole Deportment may express no forwardness to contradict. All marks of respect and good will ought to accompany it, that whilst we gain the argument we may not lose the esteem of those that hear us.

Contradiction.

4. *Captiousness* is another fault opposite to *Civility*, not only because it often produces misbecoming and provoking Expressions, and Carriage; but because it is a tacit accusation and reproach of some incivility taken notice of in those whom we are angry with. Such a suspicion or intimation cannot be born by any one without uneasiness. Besides one angry body discomposes the whole Company, and the harmony ceases upon any such jarring.

Captiousness.

The happiness that all Men so steadily pursue, consisting in Pleasure, it is easie to see why the *Civil*, are more acceptable than the useful. The Ability, Sincerity, and good Intention, of a Man of weight and worth, or a real friend seldom atones for the uneasiness that is produced by his grave and solid Representations. Power and Riches, nay Vertue it self, are valued only

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as

*Captious-
ness.*

as Conducing to our Happiness. And therefore he recommends himself ill to another as aiming at his Happiness, who in the service he does him, makes him uneasy in the manner of doing them. He that knows how to make those he converses with easie without debasing himself to low and servile flattery, has found the true art of living in the World, and being both welcome and valued every where. *Civility* therefore is what in the first place should with great care be made habitual to Children and young People.

Breeding.

§. 144. There is another Fault in good Manners, and that is *excess of Ceremony*, and an obstinate persisting to force upon another, what is not his due, and what he cannot take without Folly or Shame. This seems rather a design to expose than oblige: Or at least looks like a contest for mastery, and at best is but troublesome, and so can be no part of *Good-Breeding*, which has no other use or end, but to make People easie and satisfied in their conversation with us. This is a fault few young People are apt to fall into; but yet if they are ever guilty of it, or are suspected to encline that way, they should be told of it, and warned of this

this *Mistaken Civility*. The thing they *Breeding!* should endeavour and aim at in Conversation, should be to shew Respect, Esteem, and Good-will, by paying to every one that common Ceremony and Regard which is in civility due to them. To do this, without a suspicion of Flattery, Diffimulation, or Meanness, is a great Skill, which good Sense, Reason, and good Company can only teach; but is of so much use in civil Life, that it is well worth the studying.

§. 145. Though the managing our selves well in this part of our Behaviour, has the Name of *Good Breeding*, as if peculiarly the effect of Education; yet, as I have said, young Children should not be much perplexed about it; I mean about putting off their Hats and making Legs modishly. Teach them Humility, and to be good-natur'd, if you can, and this sort of Manners will not be wanting: *Civility* being, in truth, nothing but a care not to shew any slighting, or contempt, of any one in Conversation. What are the most allow'd and esteem'd ways of expressing this, we have above observed. It is as peculiar

Breeding. liar and different, in several Countries of the World, as their Languages; and therefore if it be rightly considered, Rules and Discourses, made to Children about it, are as useles and impertinent as it would be now and then to give a Rule or Two of the *Spanish* Tongue, to one that converses only with *English*-men. Be as busie as you please with Discourses of *Civility* to your Son, such as is his Company, such will be his Manners. A Ploughman of your Neighbourhood, that has never been out of his Parish, read what Lectures you please to him, will be as soon in his Language as his Carriage, a Courtier; that is, in neither, will be more polite than those he uses to converse with: And therefore of this, no other care can be taken till he be of an Age to have a Tutor put to him, who must not fail to be a well-bred Man. And, in good earnest, if I were to speak my Mind freely, so Children do nothing out of Obstinacy, Pride, and Ill-nature, 'tis no great matter how they put off their Hats, or make Legs. If you can teach them to love and respect other People, they will, as their Age requires it, find ways

ways to express it acceptably to every *Breeding*. one, according to the Fashions they have been used to: And as to their Motions and Carriage of their Bodies, a Dancing-Master, as has been said, when it is fit, will teach them what is most becoming. In the mean time, when they are young, People expect not that Children should be over-mindful of these Ceremonies; Carelessness is allow'd to that Age, and becomes them as well as Complements do grown People: Or at least, if some very nice People will think it a fault, I am sure it is a fault, that should be over-look'd, and left to Time, a Tutor and Conversation to cure. And therefore I think it not worth your while to have your Son (as I often see Children are) molested or chid about it: But where there is *Pride* or *Ill-nature* appearing in his Carriage, there he must be perswaded or shamed out of it.

Though Children, when little, should not be much perplexed with Rules and Ceremonious parts of *Breeding*, yet there is a sort of Unmannerliness very apt to grow up with young People, if not early restrain'd, and that

*Inter-
ruption.*

is a Forwardness to *interrupt* others that are speaking, and to stop them with some *Contradiction*. Whether the Custom of Disputing, and the Reputation of Parts and Learning usually given to it, as if it were the only Standard and Evidence of Knowledge, make Young Men so forward to watch Occasions, to correct others in their Discourse; and not to slip any Opportunity of shewing their Talents; So it is, That I have found Scholars most blam'd in this Point. There cannot be a greater Rudeness, than to *interrupt* another in the current of his Discourse; for if there be not impertinent Folly in answering a Man before we know what he will say, yet it is a plain Declaration, that we are weary to hear him talk any longer: And, have a Disesteem of what he says, which we judging not fit to entertain the Company, desire them to give Audience to us, who have something to produce worth their Attention. This shews a very great Disrespect, and cannot but be offensive: And yet, this is what almost all *Interruption* constantly carries with it. To which, if there be added, as is usual, a *correcting* of any Mistake,

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or a *contradiction* of what has been said, ^{Inter-}
'tis a Mark of yet greater Pride and ^{ruption.}
Self-conceitedness, when we thus in-
trude our selves for Teachers; and
take upon us, either to set another
right in his Story, or shew the Mis-
takes of his Judgment.

I do not say this That I think there
should be no Difference of Opinions in
Conversation, nor Opposition in Mens
Discourses: This would be to take a-
way the greatest Advantage of Socie-
ty, and the Improvements are to be made
by ingenious Company; where the
light is to be got from the opposite
Arguings of Men of Parts, shewing
the different Sides of things, and their
various Aspects, and Probabilities,
would be quite lost, if every one were
obliged to assent to, and say after the
first Speaker. 'Tis not the owning
ones Dissent from another, that I speak
against, but the manner of doing it.
Young Men should be taught not to
be forward to *interpose* their Opinions,
unless asked, or when others have done
and are silent; and then only by way
of Enquiry, not Instruction. The po-
sitive asserting, and the Magisterial
Air should be avoided; and when a
S 4 general

*Interrup-
tion.*

general Pause of the whole Company affords an Opportunity, they may modestly put in their Question as Learners.

This becoming Decency will not cloud their Parts, nor weaken the Strength of their Reason; but bespeak the more favourable Attention, and give what they say the greater Advantage. An ill Argument, or ordinary Observation thus introduced, with some civil Preface of Deference and Respect to the Opinions of others, will procure them more Credit, and Esteem, than the sharpest Wit, or profoundest Science, with a rough, insolent, or noisy Management, which always shocks the Hearers, leaves an ill Opinion of the Man, though he get the better of it in the Argument.

This therefore should be carefully watched in young People, stopp'd in the Beginning, and the contrary Habit introduced in all their Conversation. And the rather, because forwardness to talk, frequent *Interruptions* in arguing, and loud *wrangling*, are too often observable amongst grown People, even of Rank amongst us. The *Indians*, whom we call Barbarous, observe much

much more Decency and Civility in their Discourses and Conversation, giving one another a fair silent Hearing, till they have quite done; and then answering them calmly, and without Noise or Passion. And if it be not so in this civilized Part of the World, we must impute it to a Neglect in Education, which has not yet reform'd this ancient Piece of Barbarity amongst us. Was it not, think you, an entertaining Spectacle, to see two Ladies of Quality accidentally seated on the opposite Sides of a Room, set round with Company, fall into a Dispute, and grow so eager in it, that in the Heat of their Controversie, edging by Degrees their Chairs forwards, they were in a little time got up close to one another in the middle of the Room; where they for a good while managed the Dispute as fiercely as two Game-Cocks in the Pit, without minding or taking any Notice of the Circle, which could not all the while forbear smiling? This I was told by a Person of Quality, who was present at the Combat, and did not omit to reflect upon the Indecencies, that warmth in Dispute often runs People into; which since

*Interrup-
tion.*

Dispute.

Dispute. since Custom makes too frequent, Education should take the more Care of. There is no Body but condemns this in others, though they overlook it in themselves: And many, who are sensible of it in themselves, and resolve against it, cannot yet get rid of an ill Custom, which Neglect in their Education, has suffered to settle into an Habit.

Company. §. 146. What has been above-said concerning *Company*, would perhaps, if it were well reflected on, give us a larger Prospect, and let us see how much farther its Influence reaches. 'Tis not the Modes of Civility alone, that are imprinted by *Conversation*: The tincture of *Company* sinks deeper than the out-side; and possibly, if a true estimate were made of the Morality, and Religions of the World, we should find, that the far greater part of Mankind received even those Opinions and Ceremonies they would die for, rather from the Fashions of their Countries, and the constant Practice of those about them, than from any conviction of their Reasons. I mention this only to let you see of what moment, I think, *Company* is to your Son, in all the parts of his Life, and therefore how much
that

that one part is to be weighed, and provided for; it being of greater force to work upon him, than all you can do besides. *Company.*

§. 147. You will wonder, perhaps, that I put *Learning* last, especially if I tell you I think it the least part. *Learn- ing.* This may seem strange in the Mouth of a bookish Man; and this making usually the chief, if not only bustle and stir about Children; this being almost that alone, which is thought on, when People talk of Education, makes it the greater Paradox. When I consider, what a do is made about a little *Latin* and *Greek*, how many Years are spent in it, and what a noise and business it makes to no purpose, I can hardly forbear thinking, that the Parents of Children still live in fear of the School-master's Rod, which they look on as the only Instrument of Education; as a Language or two to be its whole Business. How else is it possible that a Child should be chain'd to the Oar, Seven, Eight, or Ten of the best Years of his Life, to get a Language or two, which I think, might be had at a great deal cheaper rate of Pains and Time, and be learn'd almost in playing?

Forgive me therefore, If I say, I cannot

Learning. not with Patience think, that a young Gentleman should be put into the Herd, and be driven with a Whip and Scourge, as if he were to run the Gantlet through the several Classes, *ad capiendum ingenii cultum*. What then, say you, would you not have him Write and Read? Shall he be more ignorant than the Clerk of our Parish, who takes *Hopkins* and *Sternhold* for the best Poets in the World, whom yet he makes worse, than they are, by his ill Reading? Not so, not so fast, I beseech you. Reading, and Writing, and *Learning*, I allow to be necessary, but yet not the chief Business. I imagine you would think him a very foolish Fellow, that should not value a Vertuous, or a Wise Man, infinitely before a great Scholar. Not but that I think *Learning* a great help to both in well dispos'd Minds; but yet it must be confess'd also, that in others not so dispos'd, it helps them only to be the more foolish, or worse Men. I say this, that when you consider of the Breeding of your Son, and are looking out for a School-Master, or a Tutor, you would not have (as is usual) *Latin* and *Logick* only in your Thoughts.

Learning

Learning must be had, but in the second place, as subservient only to greater Qualities. Seek out some-body, that may know how discreetly to frame his Manners: Place him in Hands, where you may, as much as possible secure his Innocence, cherish and nurse up the Good, and gently correct and weed out any Bad Inclinations, and settle in him good Habits. This is the main Point, and this being provided for, *Learning* may be had in to the Bargain, and that, as I think, at a very easie rate, by Methods that may be thought on.

§. 148. When he can talk, 'tis time he should begin to *learn to read*. But as to this, give me leave here to inculcate again, what is very apt to be forgotten, viz. That a great Care is to be taken, that it be never made as a Business to him, nor he look on it as a Task. We naturally, as I said, even from our Cradles, love Liberty, and have therefore an aversion to many Things, for no other Reason, but because they are enjoyn'd us. I have always had a Fancy, that *Learning* might be made a Play and Recreation to Children; and that they might be brought to desire to be taught, if it were

Reading. were propos'd to them as a thing of Honour, Credit, Delight and Recreation, or as a Reward for doing something else; and if they were never chid or corrected for the neglect of it. That which confirms me in this Opinion, is, that amongst the *Portugueses*, 'tis so much a Fashion, and Emulation, amongst their Children, to *learn to Read*, and Write, that they cannot hinder them from it: They will learn it one from another, and are as intent on it, as if it were forbidden them. I remember that being at a Friend's House, whose younger Son, a Child in Coats, was not easily brought to his Book (being taught to read at home by his Mother) I advis'd to try another way, than requiring it of him as his Duty; we therefore, in a Discourse on purpose amongst our selves, in his hearing, but without taking any notice of him, declared, That it was the Privilege and Advantage of Heirs and Elder Brothers, to be Scholars; that this made them fine Gentlemen, and beloved by every body: And that for Younger Brothers, 'twas a Favour to admit them to Breeding; to be taught to *Read* and Write, was more than

than came to their share; they might be ignorant Bumpkins and Clowns, if they pleased. This so wrought upon the Child, that afterwards he desired to be taught; would come himself to his Mother to *learn*, and would not let his Maid be quiet till she heard him his Lesson. I doubt not but some way like this might be taken with other Children; and when their Tempers are found, some Thoughts be instilled into them, that might set them upon desiring of *Learning* themselves, and make them seek it, as another sort of Play or Recreation. But then, as I said before, it must never be imposed as a Task, nor made a trouble to them. There may be Dice and Play-things, with the Letters on them, to teach Children the *Alphabet* by playing; and twenty other ways may be found, suitable to their particular Tempers, to make this kind of *Learning a Sport* to them.

§. 149. Thus Children may be cozen'd into a Knowledge of the Letters; be *taught to read*, without perceiving it to be any thing but a Sport, and play themselves into that which others are whipp'd for. Children should not
have

Reading, have any thing like Work, or serious, laid on them; neither their Minds, nor Bodies will bear it. It injures their Healths; and their being forced and tied down to their Books in an Age at enmity with all such restraint, has, I doubt not, been the reason, why a great many have hated Books and Learning, all their Lives after: 'Tis like a Surfeit, that leaves an Aversion behind not to be removed.

§. 150. I have therefore thought, that if *Play-things* were fitted to this purpose, as they are usually to none, Contrivances might be made *to teach Children to read*, whilst they thought they were only Playing. For example, What if an *Ivory-Ball* were made like that of the Royal-Oak Lottery, with Thirty two sides, or one rather of Twenty four, or Twenty five sides; and upon several of those sides pasted on an A, upon several others B, on others C, and on others D? I would have you begin with but these four Letters, or perhaps only two at first; and when he is perfect in them, then add another; and so on till each side having one Letter, there be on it the whole Alphabet. This I would have others

others play with before him, it being *Reading* as good a sort of Play to lay a Stake who shall first throw an A or B, as who upon Dice shall throw Six or Seven. This being a Play amongst you, tempt him not to it lest you make it Business; for I would not have him understand 'tis any thing but a Play of older People, and I doubt not but he will take to it of himself. And that he may have the more Reason to think it is a Play, that he is sometimes in favour admitted to, when the Play is done the Ball should be laid up safe out of his Reach, that so it may not, by his having it in his keeping at any time, grow stale to him.

§. 151. To keep up his Eagerness to it, let him think it a Game belonging to those above him: And when, by this Means, he knows the Letters, by changing them into Syllables he may *learn to read*, without knowing how he did so, and never have any Chiding or Trouble about it, nor fall out with Books because of the hard Usage and Vexation they have caus'd him. Children, if you observe them, take abundance of Pains to learn several Games, which, if they should be enjoined
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them,

Reading.

them, they would abhor as a Task and Business. I know a Person of great Quality, (more yet to be honoured for his Learning and Vertue, than for his Rank and high Place) who by pasting on the Six Vowels (for in our Language Y is one) on the Six Sides of a Die, and the remaining Eighteen Consonants on the Sides of Three other Dice; has made this a Play for his Children, that he shall win who, at one Cast, throws most Words on these Four Dice; whereby his eldest Son, yet in Coats, has *play'd* himself into *spelling*, with great Eagerness, and without once having been chid for it, or forced to it.

§. 152. I have seen little Girls exercise whole Hours together, and take abundance of Pains to be expert at *Dibstones*, as they call it: Whilst I have been looking on, I have thought it wanted only some good Contrivance to make them employ all that Industry about something that might be more useful to them; and methinks 'tis only the Fault and Negligence of elder People that it is not so. Children are much less apt to be idle than Men; and Men are to be blamed if
some

some Part of that busy Humour be not *Reading* turned to useful Things; which might be made usually as delightful to them as those they are employ'd in, if Men would be but half so forward to lead the Way as these little Apes would be to follow. I imagine some wise *Portuguese* heretofore began this Fashion amongst the Children of his Country, where I have been told, as I said, it is impossible to hinder the Children from *learning to read* and write: And in some Parts of *France* they teach one another to Sing and Dance from the Cradle.

§. 153. The *Letters* pasted upon the Sides of the Dice, or Polygon, were best to be of the Size of those of the Folio Bible to begin with, and none of them Capital Letters; when once he can read what is printed in such Letters, he will not long be ignorant of the great ones: And in the Beginning he should not be perplexed with Variety. With this Die, also, you might have a Play just like the Royal-Oak, which would be another Variety; and play for Cherries or Apples, &c.

Reading.

§. 154. Besides these, Twenty other Plays might be invented, depending on *Letters*, which those, who like this Way, may easily contrive and get made to this use if they will. But the Four Dice above-mention'd I think so easy and useful, that it will be hard to find any better, and there will be scarce need of any other.

§. 155. Thus much for *learning to read*, which let him never be driven to, nor chid for; cheat him into it if you can, but make it not a Business for him. 'Tis better it be a Year later *before he can read*, than that he should this Way get an Aversion to Learning. If you have any Contests with him, let it be in Matters of Moment, of Truth, and good Nature; but lay no Task on him about A B C. Use your Skill to make his Will supple and pliant to Reason: Teach him to love Credit and Commendation; to abhor being thought ill or meanly of, especially by You and his Mother, and then the rest will come all easily. But, I think, if you will do that, you must not shackle and tie him up with Rules about indifferent Matters, nor rebuke him for every little Fault, or perhaps
some,

some, that to others would seem great *Reading*.
ones: But of this I have seen enough
already.

§. 156. When by these gentle Ways
he begins to be able to *read*, some easy
pleasant Book suited to his Capacity
should be put into his Hands, where-
in the Entertainment that he finds
might draw him on, and reward his
Pains in reading, and yet not such as
should fill his Head with perfectly
useless Trumpery, or lay the Princi-
ples of Vice and Folly. To this Pur-
pose, I think, *Æsop's Fables* the best,
which being Stories apt to delight and
entertain a Child, may yet afford use-
ful Reflections to a grown Man; and
if his Memory retain them all his Life
after, he will not repent to find them
there, amongst his manly Thoughts
and serious Business. If his *Æsop* has
Pictures in it, it will entertain him
much the better, and encourage him
to read, when it carries the Increase of
Knowledge with it: For such visible
Objects Children hear talked of in
vain, and without any Satisfaction,
whilst they have no Idea's of them;
those Idea's being not to be had from
Sounds, but from the Things them-
selves,

Reading. selves, or their Pictures. And therefore, I think, as soon as he begins to spell, as many Pictures of Animals should be got him as can be found, with the printed Names to them, which at the same Time will invite him to read, and afford him Matter of Enquiry and Knowledge. *Reynard the Fox* is another Book, I think, may be made use of to the same Purpose. And if those about him will talk to him often about the Stories he has read, and hear him tell them, it will, besides other Advantages, add Incouragement and Delight to his *Reading*, when he finds there is some Use and Pleasure in it. These Baits seem wholly neglected in the ordinary Method; and 'tis usually long before Learners find any Use or Pleasure in reading which may tempt them to it, and so take Books only for fashionable Amusements, or impertinent Troubles good for nothing.

§. 157. The Lord's Prayer, the Creeds, and Ten Commandments 'tis necessary he should learn perfectly by heart; but, I think, not by reading them himself in his Primer, but by Some-body's repeating them to him,
even

even before he can read. But learning *Reading* by heart and *learning to read*, should not, I think, be mixed, and so one made to clog the other. But his *learning to read* should be made as little Trouble or Business to him as might be.

What other Books there are in *English* of the Kind of those above mentioned, fit to engage the Liking of Children, and tempt them *to read*, I do not know: But am apt to think, that Children, being generally delivered over to the Method of Schools, where the Fear of the Rod is to inforce, and not any Pleasure of the Employment to invite them to learn, this Sort of useful Books, amongst the Number of silly ones that are of all Sorts, have yet had the Fate to be neglected; and nothing that I know has been considered of this Kind out of the ordinary Road of the Horn-Book, Primer, Psalter, Testament, and Bible.

§. 158. As for the *Bible*, which Children are usually employ'd in to exercise and improve their Talent *in reading*, I think, the promiscuous reading of it, though by Chapters as they lie in Order, is so far from being of any Advantage to Children, either for the

Reading. perfecting their *Reading*, or principling their Religion, that perhaps a worse could not be found. For what Pleasure or Incouragement can it be to a Child to exercise himself in reading those Parts of a Book where he understands nothing? And how little are the Law of *Moses*, the Song of *Solomon*, the Prophecies in the Old, and the Epistles and *Apocalypse* in the New Testament, suited to a Child's Capacity? And though the History of the Evangelists, and the Acts, have something easier, yet, taken all together, it is very disproportionall to the Understanding of Childhood. I grant, that the Principles of Religion are to be drawn from thence, and in the Words of the Scripture; yet none should be propos'd to a Child, but such as are suited to a Child's Capacity and Notions. But 'tis far from this to read through *the whole Bible*, and that for reading's sake. And what an odd jumble of Thoughts must a Child have in his Head, if he have any at all, such as he should have concerning Religion, who in his tender Age reads all the Parts of the *Bible* indifferently as the Word of God, without any other Distinction. I am
apt

apt to think, that this, in some Men, *Reading!* has been the very Reason why they never had clear and distinct Thoughts of it all their Life Time.

§. 159. And now I am by chance fallen on this Subject, give me leave to say, that there are some Parts of the *Scripture* which may be proper to be put into the Hands of a Child to engage him to read; such as are the Story of *Joseph* and his Brethren, of *David* and *Goliath*, of *David* and *Jonathan*, &c. and others, that he should be made to read for his Instruction, as That, *What you would have others do unto you, do you the same unto them*; and such other easy and plain moral Rules, which being fitly chosen might often be made use of, both for Reading and Instruction together; and so often read till they are thoroughly fixed in the Memory; and then afterwards, as he grows ripe for them, may in their Turns, on fit Occasions, be inculcated as the standing and sacred Rules of his Life and Actions. But the reading of the whole *Scripture* indifferently, is what, I think, very inconvenient for Children, till after having been made acquainted with the plainest fundamental Parts of it,

Reading. it, they have got some kind of general View of what they ought principally to believe and practise, which yet, I think, they ought to receive in the very Words of the Scripture, and not in such, as Men prepossess'd by Systems and Analogies, are apt in this Case to make use of and force upon them. Dr. *Worthington*, to avoid this, has made a Catechism, which has all its Answers in the precise Words of the Scripture, a Thing of good Example, and such a sound Form of Words as no Christian can except against, as not fit for his Child to learn. Of this, as soon as he can say the Lord's Prayer, Creed, and Ten Commandments by Heart, it may be fit for him to learn a Question every Day, or every Week, as his Understanding is able to receive, and his Memory to retain them. And when he has this Catechism perfectly by Heart, so as readily and roundly to answer to any Question in the whole Book, it may be convenient to lodge in his Mind the remaining Moral Rules scattered up and down in the Bible, as the best *Exercise of his Memory*, and that which may be always a Rule

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Rule to him, ready at Hand, in the *Reading*.
whole Conduct of his Life.

§. 160. When he can read *English* *Writing*.
well, it will be seasonable to enter him
in *Writing*: And here the first Thing
should be taught him is to *hold his Pen*
right; and this he should be perfect in
before he should be suffered to put it to
Paper: For not only Children, but
any Body else, that would do any Thing
well, should never be put upon too
much of it at once, or be set to perfect
themselves in Two Parts of an Action
at the same Time, if they can possibly
be separated. I think the *Italian* Way
of holding the Pen between the Thumb
and the Fore-finger alone, may be
best; but in this you should consult
some good Writing-Master, or any o-
ther Person who writes well and
quick. When he has learn'd to hold
his Pen right, in the next Place he
should learn how to *lay his Paper*, and
place his Arm and Body to it. These
Practices being got over, the Way to
teach him to write without much
Trouble, is to get a Plate graved with
the Characters of such a Hand as you
like best: But you must remember to
have them a pretty deal bigger than he
should

Writing. should ordinarily write; for every one naturally comes by Degrees to write a less Hand than he at first was taught, but never a bigger. Such a Plate being graved, let several Sheets of good Writing-Paper be printed off with red Ink, which he has nothing to do but to go over with a good Pen fill'd with black Ink, which will quickly bring his Hand to the Formation of those Characters, being at first shewed where to begin, and how to form every Letter. And when he can do that well, he must then exercise on fair Paper; and so may easily be brought to write the Hand you desire.

Drawing. §. 161. When he can write well and quick, I think it may be convenient not only to continue the Exercise of his Hand in Writing, but also to improve the use of it farther in *Drawing*, a Thing very useful to a Gentleman in several Occasions; but especially if he travel, as that which helps a Man often to express, in a few Lines well put together, what a whole Sheet of Paper in Writing would not be able to represent and make intelligible. How many Buildings may a Man see, how many Machines and Habits meet with,

with, the Idea's whereof would be easily retain'd and communicated by a little Skill in *Drawing*; which being committed to Words are in Danger to be lost, or at best but ill retained in the most exact Descriptions? I do not mean that I would have your Son a *perfect Painter*; to be that to any tolerable Degree will require more Time than a young Gentleman can spare from his other Improvements of greater Moment. But so much Insight into *Perspective* and Skill in *Drawing*, as will enable him to represent tolerably on Paper any thing he sees, except Faces, may, I think, be got in a little time, especially if he have a Genius to it; but where that is wanting, unless it be in things absolutely necessary, it is better to let him pass them by quietly, than to vex him about them to no Purpose: And therefore in this, as in all other things not absolutely necessary, the Rule holds, *Nihil invita Minerva*.

¶ I. *Short-hand*, an Art, as I have been told, known only in *England*, may perhaps be thought worth the Learning, both for Dispatch in what Men write for their own Memory, and Concealment

*Short-
hand.*

Concealment of what they would not have lie open to every Eye. For he that has once learn'd any Sort of Character, may easily vary it to his own private Use or Fancy, and with more Contraction suited to the Business he would employ it in. Mr. Rich's, the best contriv'd of any I have seen, may, as I think, by one who knows and considers Grammar well, be made much easier and shorter. But for the learning this compendious Way of Writing, there will be no Need hastily to look out a Master; it will be early enough when any convenient Opportunity offers it self at any Time after his Hand is well settled in fair and quick Writing. For Boys have but little use of *Short-hand*, and should by no means practise it till they write perfectly well, and have thoroughly fix'd the Habit of doing so.

French.

§. 162. As soon as he can speak *English*, 'tis time for him to learn some other Language: This no Body doubts of, when *French* is propos'd. And the Reason is, because People are accustomed to the right Way of teaching that Language, which is by talking it into Children in constant Conversation, and

and not by Grammatical Rules. The *French* *Latin* Tongue would easily be taught the same Way, if his Tutor, being constantly with him, would talk nothing else to him, and make him answer still in the same Language. But because *French* is a living Language, and to be used more in speaking, that should be first learn'd, that the yet pliant Organs of Speech might be accustomed to a due Formation of those Sounds, and he get the Habit of pronouncing *French* well, which is the harder to be done the longer it is delay'd.

§. 163. When he can speak and *Latin* read *French* well, which in this Method is usually in a Year or Two, he should proceed to *Latin*, which 'tis a Wonder Parents, when they have had the Experiment in *French*, should not think ought to be learn'd the same Way by talking and reading. Only Care is to be taken, whilst he is learning these foreign Languages, by speaking and reading nothing else with his Tutor, that he do not forget to read *English*, which may be preserved by his Mother, or some Body else, hearing him read some chosen Parts of the Scripture, or other *English* Book, every Day.

§. 164.

Latin.

§. 164. *Latin* I look upon as absolutely necessary to a Gentleman; and indeed Custom, which prevails over every thing, has made it so much a Part of Education, that even those Children are whipp'd to it, and made spend many Hours of their precious time uneasily in *Latin*, who, after they are once gone from School, are never to have more to do with it as long as they live. Can there be any thing more ridiculous, than that a Father should waste his own Money, and his Son's time, in setting him to learn the *Roman Language*, when at the same time he designs him for a Trade, wherein he having no Use of *Latin*, fails not to forget that little which he brought from School, and which 'tis Ten to One he abhors for the ill Usage it procur'd him? Could it be believ'd, unless we had every-where amongst us Examples of it, that a Child should be forced to learn the Rudiments of a Language which he is never to use in the Course of Life that he is designed to, and neglect all the while the writing a good Hand, and casting Account, which are of great Advantage in all Conditions of Life, and to most

most Trades indispensibly necessary? *Latin.*
 But though these Qualifications, requisite to Trade and Commerce and the Business of the World, are seldom or never to be had at Grammar-Schools, yet thither, not only Gentlemen send their younger Sons, intended for Trades, but even Tradesmen and Farmers fail not to send their Children, though they have neither Intention nor Ability to make them Scholars. If you ask them why they do this, they think it as strange a Question, as if you should ask them, why they go to Church. Custom serves for Reason, and has, to those who take it for Reason, so consecrated this Method, that it is almost Religiously observed by them, and they stick to it, as if their Children had scarce an Orthodox Education, unless they learn'd *Lily's Grammar*.

§. 165. But how necessary soever *Latin* be to some, and is thought to be to others, to whom it is of no manner of Use or Service; yet the ordinary way of Learning it in a Grammar-School is that, which having had thoughts about, I cannot be forward to incourage. The Reasons against it are so evident, and cogent, that they have prevailed with
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Latin.

some intelligent Persons, to quit the ordinary Road, not without Success, though the Method made use of was not exactly that which I imagine the easiest, and in short is this. To trouble the Child with no *Grammar* at all, but to have *Latin*, as *English* has been, without the Perplexity of Rules, talked into him; for if you will consider it, *Latin* is no more unknown to a Child, when he comes into the World, than *English*: And yet he learns *English* without Master, Rule, or Grammar; and so might be *Latin* too, as *Tully* did, if he had some Body always to talk to him in this Language. And when we so often see a *French* Woman teach an *English* Girl to speak and read *French* perfectly in a Year or Two, without any Rule of Grammar, or any thing else but prating to her, I cannot but wonder, how Gentlemen have over seen this way for their Sons, and thought them more dull or incapable than their Daughters.

§. 166. If therefore a Man could be got, who himself speaking good *Latin*, would always be about your Son, talk constantly to him, and suffer him to speak or read nothing else, this would be

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be the true and genuine way, and that *Latin* which I would propose, not only as the easiest and best, wherein a Child might without Pains or Chiding, get a Language, which others are wont to be whip'd for at School six or seven Years together; But also as that, wherein at the same time he might have his Mind and Manners formed, and he be instructed to boot in several Sciences, such as are a good Part of *Geography*, *Astronomy*, *Chronology*, *Anatomy*, besides some Parts of *History*, and all other Parts of Knowledge of Things, that fall under the Senses, and require little more than Memory. For there, if we would take the true way, our Knowledge should begin, and in those Things be laid the Foundation; and not in the abstract Notions of *Logick* and *Metaphysicks*, which are fitter to amuse, than inform the Understanding, in its first setting out towards Knowledge. When Young Men have had their Heads imploy'd a while in those abstract Speculations without finding the Success and Improvement, or that Use of them, which they expected, they are apt to have mean Thoughts, either of Learning or them-

U 2 selves;

Latin.

selves ; they are tempted to quit their Studies, and throw away their Books, as containing nothing but hard Words, and empty Sounds ; or else, to conclude, that if there be any real Knowledge in them, they themselves have not Understandings capable of it. That this is so, perhaps I could assure you upon my own Experience. Amongst other Things to be learn'd by a young Gentleman in this Method, whilst others of his Age are wholly taken up with *Latin* and Languages, I may also set down *Geometry* for one, having known a young Gentleman, bred something after this way, able to demonstrate several Propositions in *Euclid*, before he was Thirteen.

§. 167. But if such a Man cannot be got, who speaks good *Latin*, and being able to instruct your Son in all these Parts of Knowledge, will undertake it by this Method ; the next best is to have him taught as near this way as may be, which is by taking some easy and pleasant Book, such as *Aesop's Fables*, and writing the *English* Translation (made as literal as it can be) in one Line, and the *Latin* Words which answer each of them, just over it in another.

another. These let him read every *Tutor.*

Day over and over again, till he perfectly understands the *Latin*; and then go on to another Fable, till he be also perfect in that, not omitting what he is already perfect in, but sometimes reviewing that, to keep it in his Memory. And when he comes to write, let these be set him for Copies, which with the Exercise of his Hand, will also advance him in *Latin*. This being a more imperfect way than by *talking Latin* unto him; the Formation of the Verbs first, and afterwards the Declensions of the Nouns and Pronouns perfectly learn'd by Heart, may facilitate his Acquaintance with the Genius and manner of the *Latin Tongue*, which varies the Signification of Verbs, and Nouns, not as the Modern Languages do by Particles prefixt, but by changing the last Syllables. More than this of Grammar, I think he need not have till he can read himself *Sanctii Minerva*, with *Scioppius* and *Perizonius's* Notes.

In teaching of Children this too, I think, is to be observed, that in most Cases, where they stick, they are not to be farther puzzled, by putting them upon finding it out themselves; as by

Latin.

asking such Questions as these, (*viz.*) Which is the Nominative Case, in the Sentence they are to construe; or demanding, what *aufero* signifies, to lead them to the Knowledge, what *abstulere* signifies, &c. when they cannot readily tell. This wastes time only in disturbing them: for whilst they are Learning, and apply themselves with Attention, they are to be kept in good Humour, and every thing made easy to them, and as pleasant as possible. Therefore wherever they are at a stand, and are willing to go forwards, help them presently over the Difficulty, without any Rebuke or Chiding, remembering, that where harsher Ways are taken, they are the Effect only of Pride and Peevishness in the Teacher, who expects Children should instantly be Masters of as much, as he knows: whereas he should rather consider, that his Business is to settle in them Habits, not angrily to inculcate Rules, which serve for little in the Conduct of our Lives; at least are of no Use to Children, who forget them as soon as given. In Sciences where their Reason is to be Exercised, I will not deny, but this Method may sometimes be varied, and

Diffi-

Difficulties propos'd on purpose to ex-^{Latin.}
cite Industry, and accustom the Mind
to imploy its own Strength and Saga-
city in Reasoning. But yet, I guess,
this is not to be done to Children, whilst
very young; nor at their Entrance up-
on any sort of Knowledge: Then every
thing of it self is difficult, and the great
Use and Skill of a Teacher is to make
all as easy as he can. But particularly
in Learning of Languages there is least
Occasion for posing of Children. For
Languages, being to be learn'd by
Roate, Custom, and Memory, are then
spoken in greatest Perfection, when all
Rules of Grammar are utterly forgot-
ten. I grant the Grammar of a Lan-
guage is some times very carefully to
be studied; but it is only to be studied
by a grown Man, when he applies him-
self to the Understanding of any Lan-
guage critically, which is seldom the
Business of any but profess'd Scholars.
This I think will be agreed to, that if
a Gentleman be to study any Language,
it ought to be that of his own Coun-
try, that he may understand the Lan-
guage, which he has constant use of,
with the utmost Accuracy.

Latin.

There is yet a farther Reason, why Masters and Teachers should raise no Difficulties to their Scholars; but on the contrary should smooth their way, and readily help them forwards, where they find them stop. Childrens Minds are narrow and weak, and usually susceptible but of one Thought at once. Whatever is in a Child's Head fills it for the time, especially if set on with any Passion. It should therefore be the Skill and Art of the Teacher, to clear their Heads of all other Thoughts, whilst they are Learning of any thing, the better to make room for what he would instill into them, that it may be received with Attention and Application, without which it leaves no Impression. The Natural Temper of Children disposes their Minds to wander. Novelty alone takes them; whatever that presents, they are presently eager to have a Taste of, and are as soon satiated with it. They quickly grow weary of the same thing, and so have almost their whole Delight in Change and Variety. It is a Contradiction to the Natural State of Childhood for them to fix their fleeting Thoughts. Whether this be owing to the Temper
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of their Brains, or the Quickness or Instability of their Animal Spirits, over which the Mind has not yet got a full Command; this is visible, that it is a Pain to Children to keep their Thoughts steady to any thing. A lasting continued Attention is one of the hardest Tasks can be imposed on them: and therefore, he that requires their Application, should endeavour to make what he proposes as grateful and agreeable as possible: at least, he ought to take care not to joyn any displeasing or frightful Idea with it. If they come not to their Books with some kind of liking and relish, 'tis no wonder their Thoughts should be perpetually shifting from what disgusts them; and seek better Entertainment in more pleasing Objects, after which they will unavoidably be gadding.

'Tis, I know, the usual Method of Tutors, to endeavour to procure Attention in their Scholars, and to fix their Minds to the Business in hand, by Rebukes and Corrections, if they find them ever so little wandring. But such treatment is sure to produce the quite contrary effect. Passionate words or blows from the Tutor fill the Child's
Mind

Latin.

Mind with Terror and Affrightment, which immediately takes it wholly up, and leaves no room for other Impressions. I believe there is no body, that reads this, but may recollect what disorder, hasty or imperious words from his Parents or Teachers have caus'd in his Thoughts; how for the time it has turn'd his Brains, so that he scarce knew what was said by or to him. He presently lost the sight of what he was upon, his Mind was fill'd with Disorder and Confusion, and in that state was no longer capable of Attention to any thing else.

'Tis true, Parents and Governours ought to settle and establish their Authority by an Awe over the Minds of those, under their Tuition; and to rule them by that: But when they have got an Ascendant over them, they should use it with great Moderation, and not make themselves such Scare-crows, that their Scholars should always tremble in their sight. Such an austerity may make their Government easie to themselves, but of very little use to their Pupils. 'Tis impossible Children should learn any thing whilst

whilst their Thoughts are possessed and *Latin.* disturb'd with any Passion, especially Fear, which makes the strongest impression on their yet tender and weak Spirits. Keep the Mind in an easie calm temper, when you would have it receive your Instructions, or any increase of Knowledge. 'Tis as impossible to draw fair and regular Characters on a trembling Mind as on a shaking Paper.

The great Skill of a Teacher is to get and keep the Attention of his Scholar; whilst he has that, he is sure to advance as fast as the Learner's Abilities will carry him: and without that, all his bustle and pudden will be to little or no purpose. To attain this, he should make the Child comprehend (as much as may be) the Usefulness of what he teaches him, and let him see, by what he has learnt, that he can do something, which he could not do before; something, which gives him some Power and real Advantage above others, who are ignorant of it. To this he should add sweetness in all his Instructions; and by a certain Tenderness in his whole Carriage, make the Child sensible, that he loves him and designs

Latin.

designs nothing but his good, the only way to beget love in the Child, which will make him hearken to his Lessons, and relish what he teaches him.

Nothing but obstinacy should meet with any imperiousness or rough usage. All other Faults should be corrected with a gentle hand, and kind encouraging words will work better and more effectually upon a willing Mind, and even prevent a good deal of that Perverseness, which rough and imperious usage often produces in well disposed and generous Minds. 'Tis true, Obstinacy and wilful Neglects must be Master'd, even though it cost blows to do it: But I am apt to think Perverseness in the Pupils is often the effect of Frowardness in the *Tutor*; and that most Children would seldom have deserv'd blows, if needless and misapplied roughness had not taught them ill Nature, and given them an Aversion for their Teacher, and all that comes from him.

Inadvertency, forgetfulness, unsteadiness, and wandring of Thought, are the natural Faults of Childhood: and therefore where they are not observ'd to be wilful, are to be mention'd softly,
and

and gain'd upon by time. If every slip *Latin.* of this kind produces Anger and Rating, the occasions of Rebuke and Corrections will return so often, that the Tutor will be a constant terror and uneasiness to his Pupils. Which one thing is enough to hinder their profiting by his Lessons, and to defeat all his Methods of Instructions.

Let the Awe he has got upon their Minds be so tempered with the constant Marks of Tendernefs and good Will, that Affection may spur them to their Duty, and make them find a Pleasure in complying with his Dictates. This will bring them with Satisfaction to their Tutor; make them hearken to him, as to one who is their Friend, that cherishes them, and takes pains for their good: This will keep their Thoughts easie and free whilst they are with him, the only temper wherein the Mind is capable of receiving new Informations, and of admitting into it self those Impressions, which if not taken and retain'd, all that they and their Teacher do together is lost labour; there is much Uneasiness and little Learning.

§. 168. When by this way of interlining

Latin.

lining *Latin* and *English* one with another, he has got a moderate Knowledge of the *Latin Tongue*, he may then be advanc'd a little farther to the reading of some other easy *Latin* Book, such an *Justin* or *Eutropius*, and to make the reading and understanding of it the less tedious and difficult to him, let him help himself if he please with the *English* Translation. Nor let the Objection, that he will then know it only by roat, fright any one. This when well considered, is not of any moment against, but plainly for this way of learning a Language. For Languages are only to be learn'd by roat; and a Man who does not speak *English* or *Latin* perfectly by roat, so that having thought of the thing he would speak of, his Tongue of course without thought of Rule or Grammar, falls into the proper Expression and Idiom of that Language, does not speak it well, nor is Master of it. And I would fain have any one name to me that Tongue, that any one can learn, or speak as he should do, by the Rules of Grammar. Languages were made not by Rules or Art, but by Accident, and the common Use of the People.

And

And he that will speak them well, has *Latin.* no other Rule but that; nor any thing to trust to, but his Memory, and the habit of speaking after the Fashion learn'd from those, that are allow'd to speak properly, which in other Words is only to speak by roat.

It will possibly be asked here, Is *Gram-* *mar.* *Grammar* then of no use? and have those who have taken so much pains in reducing several Languages to Rules and Observations; who have writ so much about *Declensions* and *Conjugations*, about *Concords* and *Syntaxis*, lost their Labour, and been learned to no purpose? I say not so, *Grammar* has its place too. But this I think I may say, There is more Stir a great deal made with it than there needs, and those are tormented about it to whom it does not at all belong. I mean Children at the Age, wherein they are usually perplexed with it, in *Grammar-Schools*.

There is nothing more evident, than that Languages learnt by roat serve well enough for the common Affairs of Life and ordinary commerce. Nay Persons of Quality of the Softer Sex, and such of them, as have spent their
Time,

Gram-
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Time, in Well-bred Company, shews us, that this plain Natural way, without the least Study or Knowledge of *Grammar*, can carry them to a great Degree of Elegancy and Politeness in their Language: And there are Ladies who without Knowing what *Tenses* and *Participles*, *Adverbs* and *Prepositions* are, speak as properly and as correctly (they might take it for an ill Complement if I said as any Country School-Master) as most Gentlemen who have been Bred up in the ordinary Methods of Grammar-Schools. Grammar therefore we see may be spared in some Cases. The question then will be, To whom should it be Taught, and when? To this I Answer,

I. Men learn Languages for the ordinary intercourse of Society and Communication of thoughts in common Life without any farther design in their use of them. And for this purpose, the Original way of Learning a Language by Conversation, not only serves well enough, but is to be prefer'd as the most Expedite, Proper, and Natural. Therefore, to this use of Language one may Answer, That Grammar is not Necessary. This so many

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many of my Readers must be forced ^{Gram-} to allow, as understand what I here say, ^{mar.} and who conversing with others, understand them without having ever been taught the Grammar of the *English* Tongue. Which I suppose is the Case of incomparably the greatest Part of *English* Men; of whom I have never yet known any one who learn'd his Mother Tongue by Rules.

2. Others there are, the greatest Part of whose Business in this World is to be done with their Tongues and with their Pens; and to those it is convenient, if not necessary, that they should speak properly and correctly, whereby they may let their Thoughts into other Mens Minds the more easily and with the greater Impression. Upon this Account it is, that any sort of speaking, so as will make him be understood, is not thought enough for a Gentleman. He ought to study Grammar amongst the other Helps of speaking well, but it must be the Grammar of his own Tongue, of the Language he uses, that he may understand his own Country Speech nicely, and speak it properly without shocking the Ears of those it is addressed to with

X

Solicisms

Gram-
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solicisms and offensive Irregularities. And to this Purpose Grammar is necessary. But it is the Grammar only of their own proper Tongues, and to those only who would take Pains in cultivating their Language, and in perfecting their Stiles. Whether all Gentlemen should not do this I leave to be considered, since the want of Propriety and Grammatical Exactness, is thought very misbecoming one of that Rank, and usually draws on one guilty of such Faults the Censure of having had a lower Breeding and worse Company than suits with his Quality. If this be so, (as I suppose it is) it will be Matter of Wonder why young Gentlemen are forced to learn the Grammars of foreign and dead Languages, and are never once told of the Grammar of their own Tongues: They do not so much as know there is any such Thing, much less is it made their Business to be instructed in it. Nor is their own Language ever proposed to them as worthy their Care and Cultivating, though they have daily Use of it, and are not seldom in the future Course of their Lives judg'd of by their handsome or awkward Way of expressing themselves

selves in it. Whereas the Languages, ^{Gram} whose Grammars they have been so ^{mar} much imployed in, are such as probably they shall scarce ever speak or write ; or if upon Occasion this should happen, they shall be excused for the Mistakes and Faults they make in it. Would not a *Chinese*, who took Notice of this Way of breeding, be apt to imagine that all our young Gentlemen were design'd to be Teachers and Professors of the dead Languages of foreign Countries, and not to be Men of Business in their own ?

3. There is a third sort of Men, who apply themselves to two or three foreign, dead, and (which amongst us are called the) learned Languages ; make them their Study, and pique themselves upon their Skill in them. No doubt those who propose to themselves the learning of any Language with this View, and would be critically exact in it, ought carefully to study the Grammar of it. I would not be mistaken here, as if this were to under-value Greek and Latin : I grant these are Languages of great Use and Excellency, and a Man can have no Place amongst the Learned in this

Gram-
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Part of the World who is a Stranger to them. But the Knowledge a Gentleman would ordinarily draw for his Use out of the *Roman* and *Greek* Writers, I think he may attain without studying the Grammars of those Tongues, and by bare reading, may come to understand them sufficiently for all his Purposes. How much farther he shall at any Time be concerned to look into the Grammar and critical Niceties of either of these Tongues, he himself will be able to determine when he comes to propose to himself the Study of any Thing that shall require it. Which brings me to the other Part of the Enquiry, *viz.*

When Grammar should be taught.

To which, upon the premised Grounds, the Answer is obvious, *viz.*

That if Grammar ought to be taught at any Time, it must be to one that can speak the Language already, how else can he be taught the Grammar of it? This at least is evident from the Practice of the Wise and Learned Nations amongst the Antients. They made it a Part of Education to cultivate their own, not foreign Tongues. The *Greeks* counted all
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other Nations barbarous, and had a *Gram-*
Contempt for their Languages. And *mar.*
though the Greek Learning grew in
Credit amongst the *Romans* towards
the End of their Commonwealth, yet
it was the *Roman* Tongue that was
made the Study of their Youth: Their
own Language they were to make
use of, and therefore it was their own
Language they were instructed and ex-
ercised in.

But more particularly to determine
the proper Season for Grammar, I
do not see how it can reasonably be
made any ones Study, but as an In-
troduction to Rhetorick; when it is
thought Time to put any one upon the
Care of polishing his Tongue, and of
speaking better than the Illiterate, then
is the Time for him to be instructed
in the Rules of Grammar, and not be-
fore. For Grammar being to teach
Men not to speak, but to speak cor-
rectly, and according to the exact Rules
of the Tongue, which is one Part of
Elegancy, there is little use of the one
to him that has no need of the other;
where Rhetorick is not necessary,
Grammar may be spared. I know
not why any one should waste his Time

Gram-
mar.

and beat his Head about the Latin Grammar, who does not intend to be a Critick, or make Speeches and write Dispatches in it. When any one finds in himself a Necessity or Disposition to study any foreign Language to the Bottom, and to be nicely exact in the Knowledge of it, it will be time enough to take a grammatical Survey of it. If his Use of it be only to understand some Books writ in it, without a critical Knowledge of the Tongue it self, reading alone, as I have said, will attain this End, without charging the Mind with the multiplied Rules and Intricacies of Grammar.

§. 169. For the Exercise of his Writing, let him sometimes translate *Latin* into *English*: But the learning of *Latin* being nothing but the learning of Words, a very unpleasant Business both to Young and Old, join as much other real Knowledge with it as you can, beginning still with that which lies most obvious to the Senses; such as is the Knowledge of *Minerals*, *Plants*, and *Animals*; and particularly *Timber* and *Fruit-Trees*, their Parts, and Ways of Propagation, wherein a great deal may be taught a Child which will not be useless to the Man. But more especially

especially *Geography, Astronomy, and A-Latin-natomy.* But whatever you are teaching him, have a Care still that you do not clog him with too much at once ; or make any Thing his Business but downright Vertue, or reprove him for any Thing but Vice, or some apparent Tendency to it.

§. 170. But if, after all, his Fate be to go to School to get the *Latin Tongue*, 'twill be in vain to talk to you concerning the Method I think best to be observed in Schools ; you must submit to that you find there, not expect to have it changed for your Son ; but yet by all Means obtain, if you can, that he be not employ'd in making *Latin Themes and Declamations*, and least of all *Verses* of any kind. You may insist on it, if it will do any Good, that you have no Design to make him either a *Latin Orator or Poet*, but barely would have him understand perfectly a *Latin Author* ; and that you observe, those who teach any of the modern Languages, and that with Success, never amuse their Scholars to make Speeches or Verses either in *French or Italian*, their Business being *Language barely*, and not *Invention*.

Themes.

§. 171. But to tell you a little more fully why I would not have him exercis'd in making of *Themes* and *Verses*. 1. As to *Themes*, they have, I confess, the Pretence of something useful, which is to teach People to speak handsomly and well on any Subject; which, if it could be attained this Way, I own, would be a great Advantage, there being nothing more becoming a Gentleman, nor more useful in all the Occurrences of Life, than to be able, on any Occasion, to speak well, and to the Purpose. But this I say, that the making of *Themes*, as is usual in Schools, helps not one Jot toward it: For do but consider what 'tis, in making a *Theme*, that a young Lad is employ'd about; 'tis to make a Speech on some *Latin*, Saying; as, *Omnia vincit amor*, or *Non licet in Bello bis peccare*, &c. And here the poor Lad, who wants Knowledge of those Things he is to speak of, which is to be had only from Time and Observation, must set his Invention on the Rack to say something where he knows nothing; which is a sort of *Egyptian* Tyranny, to bid them make Bricks who have not yet any of the Materials. And therefore it is usual,
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in such Cases, for the poor Children to go to those of higher Forms with this Petition, *Pray give me a little Sense*; which, whether it be more reasonable or more ridiculous, is not easy to determine. Before a Man can be in any Capacity to speak on any Subject, 'tis necessary he be acquainted with it; or else 'tis as foolish to set him to discourse of it, as to set a blind Man to talk of Colours or a deaf Man of Musick. And would you not think him a little crack'd, who would require another to make an Argument on a Moot Point, who understands nothing of our Laws? And what, I pray, do School-Boys understand concerning those Matters, which are used to be proposed to them in their *Themes*, as Subjects to discourse on, to whet and exercise their Fancies?

§. 172. In the next Place consider the Language that their *Themes* are made in: 'Tis *Latin*, a Language foreign in their Country, and long since dead every-where: A Language which your Son, 'tis a thousand to one, shall never have an Occasion once to make a Speech in as long as he lives after he comes to be a Man; and a Language wherein
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Themes.

the Manner of expressing ones self is so far different from ours, that to be perfect in that would very little improve the Purity and Facility of his *English* Style. Besides that, there is now so little Room, or Use, for set Speeches in our own Language, in any Part of our *English* Business, that I can see no Preference for this sort of Exercise in our Schools, unless it can be supposed, that the making of set *Latin* Speeches should be the Way to teach Men to speak well in *English* Extempore. The Way to that I should think rather to be this: That there should be propos'd to young Gentlemen rational and useful Questions, suited to their Age and Capacities, and on Subjects not wholly unknown to them, nor out of their Way: Such as these, when they are ripe for Exercises of this Nature, they should *extempore*, or after a little Meditation upon the Spot, speak to, without penning of any Thing: For I ask, if we will examine the Effects of this Way of Learning to speak well, who speak best in any Business, when Occasion calls them to it upon any Debate, either those who have accustomed themselves to compose and write down beforehand,

hand, what they would say ; or those, *Themes*, who thinking only of the Matter, to understand that as well as they can, use themselves only to speak *extempore*? And he that shall judge by this will be little apt to think, That the accustomed him to studied Speeches and set Compositions, is the Way to fit a young Gentleman for Business.

§. 173. But perhaps we shall be told, 'Tis to improve and perfect them in the *Latin* Tongue. 'Tis true, that is their proper Business at School ; but the making of *Themes* is not the Way to it : That perplexes their Brains about Invention of Things to be said, not about the Signification of Words to be learn'd ; and when they are making a *Theme*, 'tis Thoughts they search and sweat for, and not Language. But the Learning and Mastery of a Tongue being uneasy and unpleasant enough in it self, should not be cumber'd with any other Difficulties, as is done in this way of proceeding. In fine, If Boys Invention be to be quicken'd by such Exercise, let them make *Themes* in *English*, where they have Facility, and a Command of Words, and will better see what kind of Thoughts they have, when

Themes.

when put into their own Language: And if the *Latin* Tongue be to be learned, let it be done the easiest Way, without toiling and disgusting the Mind by so uneasy an Imployment as that of making Speeches join'd to it.

Verses.

§. 174. If these may be any Reasons against Children's making *Latin Themes* at School, I have much more to say, and of more Weight, against their making *Verses*; Verses of any sort: For if he has no *Genius* to *Poetry*, 'tis the most unreasonable Thing in the World to torment a Child, and waste his Time about that which can never succeed; and if he have a Poetick Vein, 'tis to me the strangest thing in the World that the Father should desire or suffer it to be cherished or improved. Methinks the Parents should labour to have it stifled and suppressed as much as may be; and I know not what Reason a Father can have to wish his Son a Poet, who does not desire to have him bid Defiance to all other Callings and Business: Which is not yet the worst of the Case; for if he proves a successful Rhymers, and get once the Reputation of a Wit, I desire it may be considered what Company

Of EDUCATION.

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pany and Places he is like to spend his *Verses.*
Time in, nay, and Estate too: For
it is very seldom seen, that any one
discovers Mines of Gold or Silver in
Parnassus. 'Tis a pleasant Air, but a
barren Soil; and there are very few
Instances of those who have added to
their Patrimony by any Thing they
have reaped from thence. Poetry and
Gaming, which usually go together,
are alike in this too, That they seldom
bring any Advantage but to those who
have nothing else to live on. Men of
Estates almost constantly go away
Losers; and 'tis well if they escape
at a cheaper Rate than their whole
Estates, or the greatest Part of them.
If therefore you would not have your
Son the Fiddle to every jovial Com-
pany, without whom the Sparks could
not relish their Wine, nor know how
to pass an Afternoon idly; if you
would not have him waste his Time
and Estate to divert others, and con-
temn the dirty Acres left him by his
Ancestors, I do not think you will
much Care he should be a *Poet*, or that
his School-master should enter him in
versifying. But yet, if any one will
think Poetry a desirable Quality in his
Son,

Verses. Son, and that the Study of it would raise his Fancy and Parts, he must needs yet confess, that to that end reading the excellent *Greek* and *Roman* Poets, is of more Use than making bad Verses of his own, in a Language that is not his own. And he, whose Design it is to excel in *English* Poetry, would not, I guess, think the Way to it were to make his first Essays in *Latin* Verses.

Memoriser. §. 175. Another Thing very ordinary in the vulgar Method of Grammar-Schools there is, of which I see no use at all, unless it be to balk young Lads in the Way to learning Languages, which, in my Opinion, should be made as easy and pleasant as may be; and that which was painful in it, as much as possible quite removed. That which I mean, and here complain of, is, their being forced to learn by heart great Parcels of the Authors which are taught them; wherein I can discover no Advantage at all, especially to the Business they are upon. Languages are to be learn'd only by Reading and Talking, and not by Scraps of Authors got by heart; which, when a Man's Head is stuffed with, he has
got

got the just Furniture of a Pedant, and *Memori-*
'tis the ready Way to make him one; *ter.*
than which there is nothing less becoming a Gentleman. For what can be more ridiculous, than to mix the rich and handsome Thoughts and Sayings of others with a deal of poor Stuff of his own; which is thereby the more exposed, and has no other Grace in it, nor will otherwise recommend the Speaker, than a thread-bare Ruffet Coat would, that was set off with large Patches of Scarlet and glittering Brocard. Indeed, where a Passage comes in the Way whose Matter is worth Remembrance, and the Expression of it very close and excellent (as there are many such in the ancient Authors) it may not be amiss to lodge it in the Mind of young Scholars, and with such admirable Strokes of those great Masters sometimes exercise the Memory of School-Boys. But their Learning of their Lessons by heart, as they happen to fall out in their Books without Choice or Distinction, I know not what it serves for, but to mispend their Time and Pains, and give them a Disgust and Aversion to their Books,

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Books, wherein they find nothing but
useless Trouble.

§. 176. I hear it's said, That Chil-
dren should be employ'd in getting
Things by heart to exercise and im-
prove their Memories. I could wish
this were said with as much Authority
of Reason as it is with Forwardness of
Assurance, and that this Practice were
establisht upon good Observation
more than old Custom: For it is evi-
dent that Strength of Memory is owing
to an happy Constitution, and not to
any habitual Improvement got by Ex-
ercise. 'Tis true, what the Mind is
intent upon, and, for fear of letting it
slip, often imprints afresh on it self by
frequent Reflection that it is apt to re-
tain, but still according to its own na-
tural Strength of Retention. An Im-
pression made on Bees-wax or Lead
will not last so long as on Brass or Steel.
Indeed, if it be renew'd often, it may
last the longer; but every new reflect-
ing on it is a new Impression, and 'tis
from thence one is to reckon, if one
would know how long the Mind re-
tains it. But the learning Pages of
Latin by heart no more fits the Me-
mory for Retention of any thing else,
than

than the graving of one Sentence in ^{Memori-}Lead, makes it the more capable of re-^{ter.}taining firmly any other Characters. If such a sort of Exercise of the Memory were able to give it Strength, and improve our Parts, Players of all other People must needs have the best Memories, and be the best Company. But whether the Scraps, they have got into their Heads this way, makes them remember other things the better; and whether their Parts be improved proportionably to the Pains they have taken in getting by heart others Sayings, Experience will shew. Memory is so necessary to all Parts and Conditions of Life, and so little is to be done without it, that we are not to fear it should grow dull, and useless for want of Exercise, if Exercise would make it grow stronger. But I fear this Faculty of the Mind is not capable of much Help and Amendment in general by any Exercise or Endeavour of ours, at least not by that used upon this Pretence in Grammar-Schools. And if Xerxes was able to call every common Soldier by Name in his Army, that consisted of no less than an Hundred thousand Men, I think it may be guessed, he got not

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this wonderful Ability by Learning his Lessons by heart when he was a Boy. This Method of exercising and improving the Memory by toilsom Repe- titions without Book of what they read, is, I think, little used in the Education of Princes, which if it had that Advan- tage is talked of, should be as little ne- glected in them as in the meanest School-boys: Princes having as much need of good Memories as any Men living, and have generally an equal Share in this Faculty with other Men; though it has never been taken care of this way. What the Mind is intent upon, and careful of, that it remem- bers best, and for the Reason above- mentioned: To which, if Method and Order be joyn'd, all is done, I think, that can be, for the Help of a weak Memory; and he that will take any other way to do it, especially that of charging it with a Train of other Peo- ple's Words, which he that learns cares not for, will, I guess, scarce find the Profit answer half the Time and Pains imploy'd in it.

I do not mean hereby, that there should be no Exercise given to Chil- dren's Memories. I think their Memo-
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ries should be employ'd, but not in *Memory* learning by Roat whole Pages out of *ter.* Books, which the Lesson being once said, and that Task over, are deliver'd up again to Oblivion and neglected for ever. This mends neither the Memory nor the Mind. What they should learn by heart out of Authors, I have above-mentioned: And such Wise and Useful Sentences being once given in charge to their Memories, they should never be suffer'd to forget again, but be often call'd to an account for them: where- by, besides the Use those Sayings may be to them in their future Life, as so many good Rules and Observations; they will be taught to reflect often, and bethink themselves what they have to remember, which is the only way to make the Memory quick and useful. The Custom of frequent Reflection will keep their Minds from running adrift, and call their Thoughts home from useless unattentive Roving: And therefore, I think, it may do well, to give them something every Day to remember; but something still, that is in it self worth the remembring, and what you would never have out of Mind; whenever you call, or they themselves

Memorizer.

search for it. This will oblige them often to turn their Thoughts inwards, than which you cannot wish them a better intellectual Habit.

Latin.

§. 177. But under whose Care soever a Child is put, to be taught, during the tender and flexible Years of his Life, this is certain, it should be one, who thinks *Latin* and *Language* the least part of Education; one who knowing how much Vertue, and a well-temper'd Soul is to be preferr'd to any sort of *Learning* or *Language*, makes it his chief Business to form the Mind of his Scholars, and give that a right disposition: which, if once got, though all the rest should be neglected, would, in due time, produce all the rest: and which if it be not got, and settled, so as to keep out ill and vicious Habits, *Languages* and *Sciences*, and all the other Accomplishments of Education will be to no purpose, but to make the worse, or more dangerous Man. And, indeed whatever stir there is made about getting of *Latin*, as the great and difficult Business, his Mother may teach it him her self, if she will but spend two or three Hours in a Day with him, and make him read the Evangelists in *Latin*

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tin to her: For she need but buy a *La- Latin.*
tin Testament, and having got some-
 body to mark the last Syllable but one
 where it is long, in Words above two
 Syllables (which is enough to regulate
 her Pronunciation and Accenting the
 Words) read daily in the *Gospels*, and
 then let her avoid Understanding them
 in *Latin* if she can. And when she
 understands the Evangelists in *Latin*,
 let her, in the same manner, read *Æsop's*
Fables, and so proceed on to *Eutropius*,
Justin, and other such Books. I do not
 mention this, as an Imagination of what
 I fantasie may do, but as of a thing I have
 known done, and the *Latin* Tongue
 with ease got this way.

But to return to what I was saying:
 He that takes on him the charge of
 bringing up young Men, especially
 young Gentlemen, should have some-
 thing more in him than *Latin*, more
 than even a Knowledge in the Liberal
 Sciences: He should be a Person of emi-
 nent Vertue and Prudence, and with
 good Sense, have good Humour, and
 the Skill to carry himself with gravity,
 ease, and kindness, in a constant Con-
 versation with his Pupils. But of this I
 have spoken at large in another place.

Latin.

§. 178. At the same time that he is learning *French* and *Latin*, a Child, as has been said, may also be enter'd in *Arithmetick*, *Geography*, *Chronology*, *History*, and *Geometry* too. For if these be taught him in *French* or *Latin*, when he begins once to understand either of these Tongues, he will get a Knowledge in these Sciences, and the Language to boot.

Geography.

Geography, I think, should be begun with: For the learning of the Figure of the *Globe*, the Situation and Boundaries of the Four Parts of the World, and that of particular Kingdoms and Countries, being only an exercise of the Eyes and Memory, a Child with pleasure will learn and retain them: And this is so certain, that I now live in the House with a Child, whom his Mother has so well instructed this way in *Geography*, that he knew the Limits of the Four Parts of the World, could readily point, being asked, to any Country upon the *Globe*, or any Country in the Map of *England*, knew all the great Rivers, Promontories, Straits, and Bays in the World, and could find the Longitude and Latitude of any Place, before he was six Years old. These things, that he

he will thus learn by sight, and have by *Geogra-
phy.* roat in his Memory, is not all, I confess, that he is to learn upon the *Globes*. But yet it is a good step and preparation to it, and will make the remainder much easier, when his Judgment is grown ripe enough for it: Besides, that it gets so much time now; and by the pleasure of knowing things, leads him on insensibly to the gaining of Languages.

§. 179. When he has the natural Parts *Arithme-
tick.* of the Globe well fix'd in his Memory, it may then be time to begin *Arithme-
tick.* By the natural Parts of the Globe, I mean several Positions of the Parts of the Earth, and Sea, under different Names and Distinctions of Countries not coming yet to those Artificial and imaginary Lines, which have been invented, and are only suppos'd for the better improvement of that Science.

§. 180. *Arithmetick* is the easiest, and consequently the first sort of abstract Reasoning, which the Mind commonly bears, or accustoms it self to: And is of so general use in all parts of Life and Business, that scarce any thing is to be done without it. This is certain, a Man cannot have too much of it, nor too perfectly: He
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*Arithme-
tick.*

should therefore begin to be exercis'd in *counting*, as soon, and as far, as he is capable of it; and do something in it every Day, till he is Master of the Art of *Numbers*. When he understands *Addition* and *Subtraction*, he may then be advanced farther in *Geography*, and after he is acquainted with the *Poles*, *Zones*, *Parallel Circles*, and *Meridians*, be taught *Longitude* and *Latitude* and by them be made to understand the use of Maps, and by the Numbers placed on their Sides, to know the respective Situation of Countries, and how to find them out on the Terrestrial Globe. Which when he can readily do, he may then be entered in the Celestial; and there going over all the Circles again, with a more particular Observation of the *Ecliptick*, or *Zodiack*, to fix them all very clearly and distinctly in his Mind, he may be taught the Figure and Position of the several Constellations, which may be shewed him first upon the Globe, and then in the Heavens.

Astronomy.

When that is done, and he knows pretty well the Constellations of this our Hemisphere, it may be time to give him some Notions of this our planetary

netary World, and to that purpose *Astronomy.* it may not be amiss to make him a Draught of the *Copernican* System, and therein explain to him the Situation of the Planets, their respective Distances from the Sun, the Center of their Revolutions. This will prepare him to understand the Motion and Theory of the Planets, the most easy and natural Way. For since Astronomers no longer doubt of the Motion of the Planets about the Sun, it is fit he should proceed upon that Hypothesis which is not only the simplest and least perplexed for a Learner, but also the likeliest to be true in it self. But in this as in all other parts of Instruction, great Care must be taken with Children, to begin with that, which is plain and simple, and to teach them as little as can be at once, and settle that well in their Heads, before you proceed to the next, or any thing new in that Science. Give them first one simple Idea, and see that they take it right, and perfectly comprehend it before you go any farther, and then add some other simple Idea which lies next in your way to what you aim at, and so proceeding by gentle and insensible

Astronomy.

insensible Steps, Children without Confusion and Amazement, will have their Understandings opened, and their Thoughts extended farther, than could have been expected. And when any one has learn'd any thing himself, there is no such way to fix it in his Memory, and to encourage him to go on, as to set him to teach it others.

Geometry.

§. 181. When he has once got such an Acquaintance with the Globes, as is above-mentioned, he may be fit to be tried a little in *Geometry*; wherein I think the Six first Books of *Euclid* enough for him to be taught. For I am in some doubt, whether more to a Man of Business be necessary or useful. At least if he have a Genius and Inclination to it, being enter'd so far by his Tutor, he will be able to go on of himself without a Teacher.

The *Globes* therefore must be studied, and that diligently, and I think may be begun betimes, if the Tutor will but be careful to distinguish, what the Child is capable of knowing, and what not; for which this may be a Rule, that perhaps will go a pretty way (*viz.*) that Children may

be

be taught any thing, that falls under *Geometry*. their Senses, especially their sight, as far as their Memories only are exercised: And thus a Child very young may learn, which is the *Aequator*, which the *Meridian*, &c. which *Europe* and which *England* upon the Globes, as soon almost as he knows the Rooms of the House he lives in, if Care be taken not to teach him too much at once, nor to set him upon a new Part, till that, which he is upon, be perfectly learn'd and fix'd in his Memory.

§. 182. With Geography, *Chronology* *Chronology* ought to go hand in hand. I mean &c. the general part of it, so that he may have in his Mind a view of the whole current of time, and the several considerable *Epochs* that are made use of in History. Without these two, History, which is the great Mistress of Prudence and Civil Knowledge; and ought to be the proper Study of a Gentleman, or Man of Business in the World; without Geography and *Chronology*, I say, History will be very ill retained, and very little useful; but be only a jumble of Matters of Fact, confusedly heaped together without

Chronolo-
87.

out Order or Instruction. 'Tis by these two, that the Actions of Mankind are ranked into their proper Places of Times and Countries, under which Circumstances, they are not only much easier kept in the Memory, but in that natural Order, are only capable to afford those Observations, which make a Man the better and the abler for reading them.

§. 183. When I speak of *Chronology* as a Science he should be perfect in, I do not mean the little Controversies, that are in it. These are endless, and most of them of so little Importance to a Gentleman, as not to deserve to be inquir'd into, were they capable of an easy Decision. And therefore all that learned Noise and Dust of the Chronologist is wholly to be avoided. The most useful Book I have seen in that part of Learning, is a small Treatise of *Strauchius*, which is printed in Twelves, under the Title of *Breviarium Chronologicum*, out of which may be selected all that is necessary to be taught a young Gentleman concerning *Chronology*; for all that is in that Treatise a Learner need not be cumbred

cumbred with. He has in him the *Chronology* most remarkable or usual *Epochs* reduced all to that of the *Julian Period*, which is the easiest and plainest, and surest Method, that can be made use of in *Chronology*. To this Treatise of *Strauchius*, *Helvicus's* Tables may be added as a Book to be turned to on all occasions.

§. 184. As nothing teaches, so nothing delights more than History. The first of these recommends it to the Study of Grown Men, the latter makes me think it the fittest for a young Lad, who as soon as he is instructed in Chronology, and acquainted with the several *Epochs* in use in this part of the World, and can reduce them to the *Julian Period*, should then have some *Latin History* put into his Hand. The choice should be directed by the easiness of the Stile; for where-ever he begins, Chronology will keep it from Confusion; and the pleasantness of the Subject inviting him to read, the Language will insensibly be got, without that terrible vexation and uneasiness, which Children suffer, where they are put into Books beyond their Capacity, such as are the *Roman Orators* and Poets,

History. ets, only to learn the *Roman* Language. When he has by reading Master'd the easier, such perhaps as *Justin, Eutropius, Quintus Curtius, &c.* the next Degree to these, will give him no great Trouble: And thus by a gradual Progress from the plainest and easiest *Historians*, he may at last come to read the most difficult and sublime of the *Latin* Authors, such as are *Tully, Virgil, and Horace.*

Ethicks. §. 185. The Knowledge of *Vertue*, all along from the beginning, in all the Instances he is capable of, being taught him, more by Practice than Rules; and the love of Reputation instead of satisfying his Appetite, being made habitual in him, I know not whether he should read any other Discourses of Morality, but what he finds in the Bible; or have any System of *Ethicks* put into his Hand, till he can read *Tully's Offices*, not as a School-Boy to learn *Latin*, but as one that would be informed in the Principles and Precepts of *Vertue*, for the Conduct of his Life.

Civil-Law.

§. 186. When he has pretty well digested *Tully's Offices*, and added to it *Puffendorf de Officio hominis & civis*, it

it may be seasonable to set him upon ^{Civil-}
Grotius de Jure Belli & Pacis, or which ^{Law:}
 perhaps is the better of the two; *Puf-*
fendorf de Jure naturali & Gentium;
 wherein he will be instructed in the
 natural Rights of Men, and the Original
 and Foundations of Society, and
 the Duties resulting from thence. This
general Part of Civil-Law and History,
 are Studies which a Gentleman
 should not barely touch at, but constantly
 dwell upon, and never have
 done with. A Vertuous and well be-
 haved young Man, that is well versed
 in the *general Part of the Civil-Law*
 (which concerns not the chicane of
 private Cases, but the Affairs and Inter-
 course of civilized Nations in general,
 grounded upon Principles of Reason)
 understands *Latin* well, and can write
 a good hand, one may turn loose into
 the World, with great assurance, that
 he will find Employment and Esteem
 every where.

§. 187. It would be strange to sup- ^{Law:}
 pose an *English* Gentleman should be
 ignorant of the *Law* of his Country.
 This, whatever Station he is in, is so
 requisite, that from a Justice of the
 Peace, to a Minister of State, I know

Law.

no Place he can well fill without it. I do not mean the chicane or wrangling and captious part of the *Law*: a Gentleman, whose Business is to seek the true Measures of Right and Wrong, and not the Arts how to avoid doing the one, and secure himself in doing the other, ought to be as far from such a Study of the *Law*, as he is concerned diligently to apply himself to that, wherein he may be serviceable to his Country. And to that purpose, I think the right way for a Gentleman to study *Our Law*, which he does not design for his Calling, is to take a view of our *English* Constitution and Government, in the ancient Books of the *Common Law*; and some more modern Writers, who out of them have given an account of this Government. And having got a true Idea of that, then to read our History, and with it join in every King's Reign the *Laws* then made. This will give an insight into the reason of our *Statutes*, and shew the true ground upon which they came to be made, and what weight they ought to have.

Rhetorick.
Logick.

§. 188. *Rhetorick* and *Logick* being the Arts, that in the ordinary method usually

usually follow immediately after Gram-^{Rhetorick}
mar, it may perhaps be wondered that^{Logick.}
I have said so little of them. The Reason is because of the little Advantage young People receive by them: For I have seldom or never observed any one to get the Skill of reasoning well or speaking handsomly, by studying those Rules which pretend to teach it: And therefore I would have a young Gentleman take a View of them in the shortest Systems could be found, without dwelling long on the Contemplation and Study of those Formalities. Right Reasoning is founded on something else than the *Predicaments* and *Predicables*, and does not consist in talking in *Mode* and *Figure* it self. But 'tis besides my present Business to enlarge upon this Speculation. To come therefore to what we have in hand; If you would have your Son *reason well*, let him read *Chillingworth*; and if you would have him speak well, let him be conversant in *Tully*, to give him the true *Idea* of *Eloquence*; and let him read those Things that are well writ in *English*, to perfect his Style in the Purity of our Language.

Rhetorick.
Logick.

§. 189. If the Use and End of right Reasoning, be to have right Notions and a right Judgment of Things; to distinguish betwixt Truth and Falshood, Right and Wrong, and to act accordingly; be sure not to let your Son be bred up in the Art and Formality of disputing, either practising it himself, or admiring it in others; unless instead of an able Man, you desire to have him an insignificant Wrangler, Opiniater in Discourse, and priding himself in contradicting others; or, which is worse, questioning every Thing, and thinking there is no such thing as Truth to be sought, but only Victory in disputing. There cannot be any Thing so disingenuous, so misbecoming a Gentleman, or any one who pretends to be a rational Creature, as not to yield to plain Reason, and the Conviction of clear Arguments. Is there any Thing more inconsistent with civil Conversation and the End of all Debate, than not to take an Answer, though never so full and satisfactory; but still to go on with the Dispute as long as equivocal Sounds can furnish [a *Medius terminus*] a Term to wrangle with on the one Side, or a Distinction on the other? whether
pertinent

pertinent or impertinent, Sense or Non-sense, agreeing with or contrary to what he had said before, it matters not. For this in short, is the Way and Perfection of Logical Disputes, That the Opponent never take any Answer, nor the Respondent ever yield to any Argument. This neither of them must do, whatever becomes of Truth or Knowledge, unless he will pass for a poor baff'd Wretch, and lie under the Disgrace of not being able to maintain whatever he has once affirm'd, which is the great Aim and Glory in disputing. Truth is to be found and supported by a mature and due Consideration of Things themselves, and not by artificial Terms and Ways of arguing: These lead not Men so much into the Discovery of Truth, as into a captious and fallacious Use of doubtful Words, which is the most useless and most offensive Way of talking, and such as least suites a Gentleman or a Lover of Truth of any Thing in the World.

There can scarce be a greater Defect in a Gentleman, than not to express himself well either in writing or speaking. But yet, I think, I may ask my Reader, whether he doth not know

Rhetorick.
Logick.

a great many, who live upon their Estates, and so, with the Name, should have the Qualities of Gentlemen, who cannot so much as tell a Story as they should, much less speak clearly and perswasively in any Business. This, I think, not to be so much their Fault as the Fault of their Education; for I must, without Partiality, do my Country-men this Right, That where they apply themselves, I see none of their Neighbours out-go them. They have been taught *Rhetorick*, but yet never taught how to express themselves handsomly with their Tongues or Pens in the Language they are always to use; as if the Names of the Figures that embellish'd the Discourses of those who understood the Art of speaking, were the very Art and Skill of speaking well. This, as all other Things of Practice, is to be learn'd not by a few or a great many Rules given, but by Exercise and Application according to good Rules, or rather Patterns, till Habits are got, and a Facility of doing it well.

Style.

Agreeable hereunto, perhaps it might not be amiss, to make Children, as soon as they are capable of it, often to tell

tell a Story of any Thing they know; *Style.*

and to correct at first the most remarkable Fault they are guilty of in their Way of putting it together. When that Fault is cured, then to shew them the next, and so on, till one after another, all, at least the gross ones, are mended. When they can tell Tales pretty well, then it may be time to make them write them. The Fables of *Æsop*, the only Book almost that I know fit for Children, may afford them Matter for this Exercise of writing *English*, as well as for reading and translating to enter them in the *Latin* Tongue. When they are got past the Faults of Grammar, and can join in a continued coherent Discourse the several Parts of a Story, without bald and unhandsome Forms of Transition (as is usual) often repeated, he that desires to perfect them yet farther in this, which is the first Step to speaking well, and needs no Invention, may have Recourse to *Tully*, and by putting in Practice those Rules which that Master of Eloquence gives in his First Book *De Inventione*, §. 20. make them know wherein the Skill and Graces of an handsome Narrative, according to the several Subjects and De-

Style.

Signs of it, lie. Of each of which Rules fit Examples may be found out, and therein they may be shewn how others have practis'd them. The ancient Clafick Authors afford Plenty of such Examples, which they should be made not only to translate, but have set before them as Patterns for their daily Imitation.

When they understand how to write *English* with due Connexion, Propriety and Order, and are pretty well Masters of a tolerable narrative Stile, they may be advanc'd to writing of Letters; wherein they should not be put upon any Strains of Wit or Complement, but taught to exprefs their own plain easy Sense, without any Incoherence, Confusion or Roughness. And when they are perfect in this, they may, to raise their Thoughts, have set before them the Example of *Voitures* for the Entertainment of their Friends at a Distance, with Letters of Complement, Mirth, Rallery or Diversion; and *Tully's Epistles*, as the best Pattern, whether for Business or Conversation. The writing of Letters has so much to do in all the Occurrences of Humane Life, that no Gentleman can avoid shewing himself

self in this kind of writing. Occasions ^{Letters.} will daily force him to make this use of his Pen, which, besides the Consequences that, in his Affairs, his well or ill managing of it often draws after it, always lays him open to a severer Examination of his Breeding, Sense, and Abilities, than oral Discourses; whose transient Faults dying for the most Part with the Sound, that gives them Life, and so not subject to a strict Review, more easily escape Observation and Censure.

Had the Methods of Education been directed to their right End, one would have thought this so necessary a Part could not have been neglected, whilst Themes and Verses in *Latin*, of no use at all, were so constantly every-where pressed, to the racking of Childrens Inventions beyond their Strength, and hindering their chearful Progress in learning the Tongues by unnatural Difficulties. But Custom has so ordain'd it, and who dares disobey? And would it not be very unreasonable to require of a learned Country School-Master (who has all the Tropes and Figures in *Farnaby's Rhetorick* at his Fingers Ends) to teach his Scholar to express

English.

himself handsomly in *English*, when it appears to be so little his Business or Thought, that the Boy's Mother (despised, 'tis like, as illiterate for not having read a System of *Logick* and *Rhetorick*) out-does him in it?

To write and speak correctly, gives a Grace, and gains a favourable Attention to what one has to say: And since 'tis *English* that an *English* Gent. will have constant use of, that is the Language he should chiefly cultivate, and wherein most Care should be taken to polish and perfect his Style. To speak or write better *Latin* than *English* may make a Man be talk'd of, but he would find it more to his Purpose to express himself well in his own Tongue that he uses every Moment, than to have the vain Commendation of others for a very insignificant Quality. This I find universally neglected, and no Care taken any-where to improve young Men in their own Language, that they may thoroughly understand and be Masters of it. If any one among us have a Facility or Purity more than ordinary in his Mother Tongue, it is owing to Chance, or his Genius, or any thing, rather than to his Education

or

or any Care of his Teacher. To mind *English*, what *English* his Pupil speaks or writes, is below the Dignity of one bred up amongst *Greek* and *Latin*, though he have but little of them himself. These are the learned Languages fit only for learned Men to meddle with and teach; *English* is the Language of illiterate Vulgar: Though yet we see the Polity of some of our Neighbours, hath not thought it beneath the publick Care to promote and reward the Improvement of their own Language. Polishing and enriching their Tongue is no small Business amongst them; it hath Colleges and Stipends appointed it, and there is raised amongst them a great Ambition and Emulation of writing correctly: And we see what they are come to by it, and how far they have spread one of the worst Languages possibly in this Part of the World, if we look upon it as it was in some few Reigns backwards, whatever it be now. The Great Men amongst the *Romans* were daily exercising themselves in their own Language; and we find yet upon Record the Names of Orators, who taught some of their Emperors

English.

Emperors *Latin*, though it were their Mother Tongue.

'Tis plain the *Greeks* were yet more nice in theirs : All other Speech was barbarous to them, but their own, and no foreign Language appears to have been studied or valued amongst that learned and acute People; tho' it be past doubt that they borrowed their Learning and Philosophy from abroad.

I am not here speaking against *Greek* and *Latin*; I think they ought to be studied, and the *Latin* at least understood well by every Gentleman. But whatever foreign Languages a young Man meddles with (and the more he knows the better) that which he should critically study, and labour to get a Facility, Clearness and Elegancy to express himself in, should be his own, and to this Purpose he should daily be exercis'd in it.

*Natural
Philoso-
phy.*

§. 190. *Natural Philosophy*, as a speculative Science, I imagine we have none, and perhaps I may think I have Reason to say we never shall be able to make a Science of it. The Works of Nature are contriv'd by a Wisdom, and operate by Ways too far surpassing our Faculties

culties to discover, or Capacities to conceive, for us ever to be able to reduce them into a Science. *Natural Philosophy* being the Knowledge of the Principles, Properties and Operations of Things as they are in themselves, I imagine there are Two Parts of it, one comprehending Spirits with their Nature and Qualities, and the other *Bodies*. The First of these is usually refer'd to *Metaphysics*: But under what Title soever the Consideration of *Spirits* comes, I think it ought to go before the Study of Matter and Body, not as a Science that can be methodiz'd into a System, and treated of upon Principles of Knowledge; but as an Enlargement of our Minds towards a truer and fuller Comprehension of the intellectual World, to which we are led both by Reason and Revelation. And since the clearest and largest Discoveries we have of other *Spirits*, besides God and our own Souls, is imparted to us from Heaven by Revelation, I think the Information that at least young People should have of them, should be taken from that Revelation. To this Purpose, I conclude, it would be well, if there were made a
good

Natural
Philoso-
phy.

good History of the Bible, for young People to read ; wherein if every Thing that is fit to be put into it were laid down in its due Order of Time, and several Things omitted which are suited only to riper Age, that Confusion which is usually produced by promiscuous reading of the Scripture, as it lies now bound up in our Bibles, would be avoided. And also this other Good obtained, that by reading of it constantly there would be instilled into the Minds of Children a Notion and Belief of *Spirits*, they having so much to do in all the Transactions of that History, which will be a good Preparation to the Study of *Bodies*. For without the Notion and Allowance of *Spirit*, our Philosophy will be lame and defective in one main Part of it, when it leaves out the Contemplation of the most excellent and powerful Part of the Creation.

§. 191. Of this *History of the Bible* I think too it would be well, if there were a short and plain Epitome made containing the chief and most material Heads, for Children to be conversant in as soon as they can read. This, though it will lead them early into some

some Notion of *Spirits*, yet is not contrary to what I said above, That I would not have Children troubled, whilst young, with Notions of *Spirits*, whereby my Meaning was, That I think it inconvenient that their yet tender Minds should receive early Impressions of *Goblins*, *Speñtres*, and *Apparitions*, wherewith their Maids, and those about them, are apt to fright them into a Compliance with their Orders, which often proves a great Inconvenience to them all their Lives after, by subjecting their Minds to Frights, fearful Apprehensions, Weakness, and Superstition; which, when coming abroad into the World and Conversation, they grow weary and asham'd of, it not seldom happens, that to make, as they think, a through Cure, and ease themselves of a Load which has fate so heavy on them, they throw away the Thoughts of all *Spirits* together, and so run into the other but worse Extream.

§. 192. The Reason why I would have this premised to *the Study of Bodies*, and the Doctrine of the Scriptures well imbibed, before young Men be entered in *Natural Philosophy*, is, because Matter, being a Thing that all our Senses

are

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Philoso-
phy.

are constantly conversant with, it is so apt to possess the Mind, and exclude all other Beings, but Matter, that prejudice, grounded on such Principles, often leaves no Room for the Admittance of Spirits, or the allowing any such Things as *immaterial Beings in rerum natura*; when yet it is evident, that by mere Matter and Motion, none of the great Phænomena of Nature can be resolved, to instance but in that common one of Gravity, which I think impossible to be explained by any natural Operation of Matter, or any other Law of Motion, but the positive Will of a superior Being so ordering it. And therefore since the Deluge cannot be well explained without admitting something out of the ordinary Course of Nature, I propose it to be considered whether God's altering the Center of Gravity in the Earth for a Time (a Thing as intelligible as Gravity it self, which perhaps a little Variation of Causes unknown to us would produce) will not more easily account for *Noah's Flood* than any *Hypothesis* yet made use of to solve it. I hear the great Objection to this is, that it would produce but a partial Deluge. But the Alteration
of

of the Center of Gravity once allow'd, *Natural*
'tis no hard Matter to conceive that the *Philoso-*
Divine Power might make the Center of *phy.*
Gravity, plac'd at a due Distance from
the Center of the Earth, move round it
in a convenient Space of Time, whereby
the Flood would become universal,
and, as I think, answer all the Phæno-
mena of the Deluge as deliver'd by
Moses, at an easier Rate than those ma-
ny hard Suppositions that are made use
of to explain it. But this is not a Place
for that Argument, which is here only
mentioned by the by, to shew the Ne-
cessity of having Recourse to something
beyond bare Matter and its Motion
in the Explication of Nature; to which
the Notions of Spirits and their Power,
as deliver'd in the Bible, where so
much is attributed to their Operation,
may be a fit Preparative, reserving to
a fitter Opportunity a fuller Explica-
tion of this *Hypothesis*, and the Applica-
tion of it to all the Parts of the De-
luge, and any Difficulties can be suppo-
sed in the History of the Flood, as re-
corded in the Scripture.

§. 193. But to return to the Study of
Natural Philosophy, Though the World
be full of Systems of it, yet I cannot
say,

Natural
Philoso-
phy.

say, I know any one which can be taught a young Man as a Science, wherein he may be sure to find Truth and Certainty, which is what all Sciences give an Expectation of. I do not hence conclude that none of them are to be read; it is necessary for a Gentleman, in this learned Age, to look into some of them to fit himself for Conversation: But whether that of *Des Cartes* be put into his Hands, as that which is most in fashion, or it be thought fit to give him a short View of that and several other also, I think the Systems of *Natural Philosophy* that have obtained in this Part of the World, are to be read more to know the *Hypotheses*, and to understand the Terms and Ways of talking of the several Sects, than with hopes to gain thereby a comprehensive, scientific and satisfactory Knowledge of the Works of Nature: Only this may be said, that the modern *Corpuscularians* talk, in most Things, more intelligibly than the *Peripateticks*, who possessed the Schools immediately before them. He that would look farther back, and acquaint himself with the several Opinions of the Ancients, may consult *Dr. Cudworth's Intellectual System*, where-
in

in that very learned Author hath with such Accurateness and Judgment collected and explained the Opinions of the Greek Philosophers, that what Principles they built on, and what were the chief *Hypotheses*, that divided them, is better to be seen in him, than any where else that I know. But I would not deter any one from the study of Nature, because all the Knowledge we have, or possible can have of it, cannot be brought into a Science. There are very many things in it, that are convenient and necessary to be known to a Gentleman: And a great many other, that will abundantly reward the Pains of the Curious with Delight and Advantage. But these, I think, are rather to be found amongst such Writers, as have imploy'd themselves in making rational Experiments and Observations, than in starting barely speculative Systems. Such Writings therefore, as many of Mr. Boyle's are, with others, that have writ of *Husbandry, Planting, Gardening*, and the like, may be fit for a Gentleman, when he has a little acquainted himself with some of the Systems of the *Natural Philosophy* in Fashion.

Natural.
Philoso-
phy.

§. 194. Though the Systems of *Physicks*, that I have met with, afford little encouragement to look for Certainty or Science in any Treatise, which shall pretend to give us a body of *Natural Philosophy* from the first Principles of Bodies in general, yet the incomparable Mr. *Newton*, has shewn, how far Mathematicks, applied to some Parts of Nature, may, upon Principles that Matter of Fact justifie, carry us in the knowledge of some, as I may so call them, particular Provinces of the Incomprehensible Universe. And if others could give us so good and clear an account of other parts of *Nature*, as he has of this our Planetary World, and the most considerable *Phænomena* observable in it, in his admirable Book, *Philosophiæ naturalis principia Mathematica*, we might in time hope to be furnished with more true and certain Knowledge in several Parts of this stupendious Machin, than hitherto we could have expected. And though there are very few, that have Mathematicks enough to understand his Demonstrations, yet the most accurate Mathematicians, who have examin'd them, allowing them to be such, his

Book

Book will deserve to be read, and give *Natural*
 no small light and pleasure to those, *Philoso-*
 who, willing to understand the Mo-
 tions, Properties, and Operations of
 the great masses of Matter, in this
 our Solar System, will but carefully
 mind his Conclusions, which may
 be depended on as Propositions well
 proved.

§. 195. This is, in short, what I *Greek*
 have thought concerning a young Gen-
 tleman's Studies; wherein it will possi-
 bly be wondred, that I should omit
Greek, since amongst the *Grecians* is to
 be found the Original as it were, and
 Foundation of all that Learning, which
 we have in this part of the World. I
 grant it so; and will add, That no
 Man can pass for a Scholar, that is
 ignorant of the *Greek* Tongue. But I
 am not here considering of the Edu-
 cation of a profess'd Scholar, but of a
 Gentleman, to whom *Latin* and *French*,
 as the World now goes, is by every
 one acknowledged to be necessary.
 When he comes to be a Man, if he
 has a mind to carry his Studies farther,
 and look into the *Greek* Learning, he
 will then easily get that Tongue him-
 self: And if he has not that Inclinati-

Greek.

on, his learning of it under a Tutor will be but lost Labour, and much of his Time and Pains spent in that, which will be neglected and thrown away, as soon as he is at Liberty. For how many are there of an hundred, even amongst Scholars themselves, who retain the *Greek* they carried from School; or ever improve it to a familiar reading, and perfect understanding of *Greek* Authors?

To conclude this Part, which concerns a Young Gentleman's Studies, his Tutors should remember, that his business is not so much to teach him all that is knowable, as to raise in him a love and esteem of Knowledge; and to put him in the right way of knowing and improving himself, when he has a mind to it.

The Thoughts of a Judicious Author on the subject of Languages, I shall here give the Reader, as near as I can, in his own way of expressing them.

* *La Bruyer*
Moeurs de ce siecle p.
 577. 662. He says,* 'One can scarce burden Children too much with the knowledge of Languages. They are useful to Men of all Conditions, and they equally open them the entrance, either to the most profound, or the more

‘ more easy and entertaining parts of *Greek*.
‘ Learning. If this irksome study be
‘ put off to a little more advanced
‘ Age, Young-men either have not re-
‘ solution enough to apply to it out
‘ of choice; or steadiness to carry it
‘ on. And if any one has the gift
‘ of perseverance, it is not without
‘ the inconvenience of spending that
‘ time upon Languages, which is de-
‘ stined to other uses: And he confines
‘ to the study of Words that Age of
‘ his Life that is above it, and requires
‘ things; at least it is the losing the
‘ best and beautifullest season of ones
‘ life. This large foundation of Lan-
‘ guages cannot be well laid but when
‘ every thing makes an easy and deep
‘ impression on the Mind; when the
‘ Memory is fresh, ready, and tenacious;
‘ when the Head and Heart are as yet
‘ free from Cares, Passions, and De-
‘ signs; and those on whom the Child
‘ depends have authority enough to
‘ keep him close to a long continued
‘ application. I am perswaded that the
‘ small number of truly Learned, and
‘ the multitude of superficial preten-
‘ ders, is owing to the neglect of this.

Greek.

I think every body will agree with this observing Gentleman, that Languages are the proper study of our first Years. But 'tis to be considered by the Parents and Tutors, what Tongues 'tis fit the Child should learn. For it must be confessed, that it is fruitless Pains, and loss of Time to learn a Language which in the course of Life that he is designed to, he is never like to make use of, or which one may guess by his Temper he will wholly neglect and lose again, as soon as an approach to Manhood, setting him free from a Governour, shall put him into the hands of his own Inclination, which is not likely to allot any of his time to the cultivating the learned Tongues; or dispose him to mind any other Language, but what daily use, or some particular necessity shall force upon him.

But yet for the sake of those who are designed to be Scholars, I will add what the same Author subjoyns to make good his foregoing remark. It will deserve to be considered by all who desire to be truly Learned, and therefore may be a fit rule for Tutors

to

to inculcate, and leave with their Pu-^{Greek}pils to guide their future Studies.

‘ The Study, *says he*, of the original
‘ text can never be sufficiently recom-
‘ mended. ’Tis the shortest, surest,
‘ and most agreeable way to all sorts
‘ of Learning. Draw from the spring
‘ head, and take not things at second
‘ hand. Let the Writings of the great
‘ Masters be never laid aside, dwell
‘ upon them, settle them in your Mind,
‘ and cite them upon occasion; make
‘ it your Business thoroughly to un-
‘ derstand them in their full Extent,
‘ and all their Circumstances: Ac-
‘ quaint your self fully with the prin-
‘ ciples of Original Authors; bring
‘ them to a consistency, and then do
‘ you your self make your deductions.
‘ In this state were the first Commen-
‘ tators, and do not you rest till you
‘ bring your self to the same. Content
‘ not your self with those borrowed
‘ lights, nor guide your self by their
‘ views, but where your own fails
‘ you, and leaves you in the dark.
‘ Their Explications are not yours,
‘ and will give you the slip. On the
‘ contrary, your own Observations
‘ are the product of your own Mind,

Greek.

' where they will abide, and be ready
 ' at hand upon all occasions in con-
 ' verse, consultation, and dispute. Lose
 ' not the pleasure it is to see that you
 ' were not stop'd in your reading, but
 ' by difficulties that are invincible;
 ' where the Commentators and Scho-
 ' liafts themselves are at a stand, and
 ' have nothing to say. Those copious
 ' Expositors of other places, who with
 ' a vain and pompous overflow of
 ' Learning power'd out on passages
 ' plain and easy in themselves are ve-
 ' ry free of their Words and Pains
 ' where there is no need. Convince
 ' your self fully by this ordering your
 ' Studies that 'tis nothing but Mens
 ' laziness which hath encouraged pe-
 ' dantry to cram rather than enrich
 ' Libraries, and to bury good Authors
 ' under heaps of Notes and Commen-
 ' taries, and you will perceive that
 ' sloath herein hath acted against it
 ' self and its own interest, by multi-
 ' plying reading, and enquiries, and
 ' encreasing the pains it endeavour'd
 ' to avoid.

This, tho' it may seem to concern
 none but direct Scholars, is of so great
 moment for the right ordering of their
 Educa-

Education and Studies, that I hope I *Greek.* shall not be blamed for inserting of it here, especially if it be considered that it may be of use to Gentlemen too when at any time they have a mind to go deeper than the surface, and get to themselves a solid satisfactory and masterly insight in any part of Learning.

Order and Constancy are said to *Method.* make the great difference between one Man and another: This I am sure, nothing so much clears a Learner's Way, helps him so much on in it, and makes him go so easy and so far in any Enquiry, as a good *Method.* His Governour should take pains to make him sensible of this, accustom him to order, and teach him *Method* in all the application of his Thoughts; shew him wherein it lies, and the Advantages of it; acquaint him with the several sorts of it, either from general to Particulars, or from Particulars to what is more general; exercise him in both of them; and make him see, in what cases each different *Method* is most proper, and to what ends it best serves.

In

Method.

In History the Order of Time should govern, in Philosophical Enquiries that of Nature, which in all Progression is to go from the place one is then in, to that which joyns and lies next to it; and so it is in the Mind, from the knowledge it stands possessed of already, to that which lies next, and is coherent to it, and so on to what it aims at, by the simplest and most uncompounded parts it can divide the Matter into. To this purpose, it will be of great use to his Pupil to accustom him to Distinguish well, that is, to have distinct Notions, where-ever the Mind can find any real difference, but as carefully to avoid distinctions in terms, where he has not distinct and different clear Idea's.

§. 196. Besides what is to be had from Study and Books, there are other *Accomplishments* necessary for a Gentleman, to be got by exercise, and to which time is to be allowed, and for which Masters must be had.

Dancing.

Dancing being that which gives *graceful Motions* all the life, and above all things Manliness, and a becoming Confidence to young Children, I think it cannot be learn'd too early, after

after they are once of an Age and *Dancing* Strength capable of it. But you must be sure to have a good Master, that knows, and can teach, what is graceful and becoming, and what gives a freedom and easiness to all the Motions of the Body. One that teaches not this, is worse than none at all, Natural Unfashionableness being much better, than apish, affected Postures; and I think it much more passable to put off the Hat, and make a Leg, like an honest Country Gentleman, than like an ill-fashion'd Dancing-Master. For as for the jigging part, and the Figures of Dances, I count that little, or nothing, farther, than as it tends to perfect *graceful Carriage*.

§. 197. *Musick* is thought to have *Musick* some affinity with Dancing, and a good Hand, upon some Instruments, is by many People mightily valued. But it wastes so much of a young Man's time, to gain but a moderate Skill in it; and engages often in such odd Company, that many think it much better spared: And I have, amongst Men of Parts and Business, so seldom heard any one commended, or esteemed for having an Excellency in *Musick*, that amongst all

Musick. all those things, that ever came into the List of Accomplishments, I think I may give it the last place. Our short Lives will not serve us for the attainment of all things; nor can our Minds be always intent on something to be learn'd. The weakness of our Constitutions, both of mind and Body, requires, that we should be often unbent: And he, that will make a good use of any part of his Life, must allow a large Portion of it to Recreation. At least this must not be denied to young People, unless whilst you, with too much haste, make them old, you have the displeasure to set them in their Graves, or a second Childhood, sooner than you could wish. And therefore, I think, that the Time and Pains allotted to serious Improvements, should be employ'd about things of most use and consequence, and that too in the Methods the most easie and short, that could be at any rate obtained: And perhaps, as I have abovesaid, it would be none of the least Secrets of Education, to make the Exercises in the Body and the Mind, the *Recreation* one to another. I doubt not but that something might be done in it, by a prudent Man, that would well consider

der the Temper and Inclination of his *Musick*. Pupil. For he that is wearied either with Study or Dancing, does not desire presently to go to sleep ; but to do something else, which may divert and delight him. But this must be always remembered, that nothing can come into the account of *Recreation*, that is not done with delight.

§. 198. *Fencing* and *Riding* the *Great Horse*, are look'd upon as so necessary parts of Breeding, that it would be thought a great *omission* to neglect them: The latter of the two being for the most part to be learn'd only in great Towns, is one of the best Exercises for Health, which is to be had in those Places of Ease and Luxury : And upon that account, makes a fit part of a young Gentleman's Employment during his abode there. And as far as it conduces to give a Man a firm and graceful Seat on Horse-back, and to make him able to teach his Horse to stop and turn quick, and to rest on his Hanches, is of use to a Gentleman both in Peace and War. But whether it be of moment enough to be made a Business of, and deserve to take up more of his time, than should barely for his Health be employed at
due

Musick. due intervals in some such vigorous Exercise, I shall leave to the Discretion of Parents and Tutors, who will do well to remember, in all the parts of Education, that most time and application is to be bestowed on that, which is like to be of greatest consequence, and frequentest use, in the ordinary course and occurrences of that Life, the young Man is designed for.

Fencing. §. 199. As for *Fencing*, it seems to me a good Exercise for Health, but dangerous to the Life. The confidence of their Skill being apt to engage in Quarrels, those that think they have learn'd to use their Swords. This Presumption makes them often more touchy than needs, on Point of Honour, and slight or no provocations. Young Men in their warm Blood are forward to think, they have in vain learned to Fence, if they never shew their Skill and Courage in a Duel: and they seem to have Reason. But how many sad Tragedies that Reason has been the Occasion of, the Tears of many a Mother can witness. A Man that cannot *Fence* will be more careful to keep out of Bullies and Gamesters Company, and will not be half so apt to stand upon Punctilio's,

Ctilio's, nor to give Affronts, or fiercely *Fencing.*
 justify them when given, which is that
 which usually makes the Quarrel. And
 when a Man is in the Field, a mode-
 rate Skill in Fencing rather exposes him
 to the Sword of his Enemy, than se-
 cures him from it. And certainly a
 Man of Courage who cannot *Fence* at
 all, and therefore will put all upon one
 thrust, and not stand parrying, has the
 odds against a moderate Fencer, espe-
 cially if he has Skill in *Wrestling*. And
 therefore, if any Provision be to be made
 against such Accidents, and a Man be
 to prepare his Son for Duels, I had
 much rather mine should be a good
Wrestler, than an ordinary *Fencer*,
 which is the most a Gentleman can
 attain to in it, unless he will be
 constantly in the Fencing-School, and
 every Day exercising. But since Fen-
 cing and Riding the great Horse, are
 so generally looked upon as necessary
 Qualifications in the breeding of a Gen-
 tleman, it will be hard wholly to deny
 any one of that rank these Marks of
 Distinction. I shall leave it therefore
 to the Father, to consider, how far the
 Temper of his Son, and the Station he
 is like to be in, will allow, or encourage
 him

Fencing. him to comply with Fashions, which having very little to do with civil Life, were yet formerly unknown to the most Warlike Nations; and seem to have added little of Force, or Courage to those, who have received them, unless we will think Martial Skill or Prowess, have been improved by *Duelling*, with which Fencing came into, and with which, I presume, it will go out of the World.

§. 200. These are my present Thoughts concerning *Learning* and *Accomplishments*. The great Business of all is *Vertue* and *Wisdom*.

Nullum numen abest si sit prudentia.

Teach him to get a Mastery over his Inclinations, and *submit his Appetite to Reason*. This being obtained, and by constant practice settled into Habit, the hardest part of the Task is over. To bring a young Man to this, I know nothing which so much contributes, as the love of Praise and Commendation, which should therefore be instilled into him by all Arts imaginable. Make his Mind as sensible of Credit and shame as may be: And when you have

Command and Force may often create, *Trades*
but can never cure an Aversion: And
whatever any one is brought to by
compulsion, he will leave as soon as he
can, and be little profitted, and less
recreated by, whilst he is at it.

§. 203. That which of all others *Painting*
would please me best, would be a *Painter*,
were there not an Argument or
two against it not easie to be answered.
First, ill *Painting* is one of the worst
things in the World; and to attain a
tolerable degree of Skill in it, requires
too much of a Man's Time. If he has
a natural Inclination to it, it will en-
danger the neglect of all other more
useful Studies, to give way to that;
and if he have no inclination to it, all
the Time, Pains, and Money shall be
employ'd in it, will be thrown away
to no purpose. Another Reason why
I am not for *Painting* in a Gentleman,
is, Because it is a sedentary Recrea-
tion, which more employs the Mind
than the Body. A Gentleman's more
serious Employment I look on to be
Study; and when that demands relax-
ation and refreshment, it should be in
some Exercise of the Body, which un-
bends the Thought, and confirms the

Painting. Health and Strength. For these two Reasons I am not for *Painting*.

*Garde-
ning.* §. 204. In the next place, for a Country-Gentleman, I should propose one, or rather both these; *viz. Gardening* or *Husbandry* in general, and working in Wood, as a *Carpenter*, *Joyner*, or *Turner*, these being fit and healthy Recreations for a Man of Study, or Business. For since the Mind endures not to be constantly employ'd in the same Thing, or way; and sedentary or studious Men, should have some Exercise, that at the same time might divert their Minds, and employ their Bodies; I know none that could do it better for a Country-Gentleman, than these two, the one of them, affording him Exercise, when the Weather or Season keeps him from the other. Besides, that by being skill'd in the one of them, he will be able to govern and teach his Gardener; by the other, contrive and make a great many Things both of delight and use: Though these I propose not as the chief end of his Labour, but as Temptations to it; Diversion from his other more serious Thoughts and Employments, by useful and healthy manual Exercise, being what I chiefly aim at in it.

§. 205.

have done that, you have put a Prin- *Fencing.*
ciple into him, which will influence his
Actions, when you are not by, to which
the fear of a little smart of a Rod is not
comparable, and which will be the pro-
per Stock, whereon afterwards to graft
the true Principles of Morality and Re-
ligion.

§. 201. I have one thing more to *Trade;*
add, which as soon as I mention, I shall
run the Danger of being suspected to
have forgot what I am about, and what
I have above written concerning Educa-
tion, all tending towards a Gentleman's
Calling, with which a *Trade* seems
wholly to be inconsistent. And yet, I
cannot forbear to say, I would have
him *learn a Trade, a Manual Trade;*
nay two or three, but one more par-
ticularly.

§. 202. The busy Inclination of
Children, being always to be directed
to some thing, that may be useful to
them, the Advantages propos'd, from
what they are set about may be confi-
dered of two Kinds; 1. Where the Skill
it self, that is got by exercise, is worth
the having. Thus Skill not only in
Languages, and learned Sciences, but
in Painting, Turning, Gardening,
B b Tempering,

Painting. Health and Strength. For these two Reasons I am not for *Painting*.

*Garden-
ing.*

Joyner.

§. 204. In the next place, for a Country-Gentleman, I should propose one, or rather both these; *viz.* *Garden-
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it self, that is got by exercise, is worth
the having. Thus Skill not only in
Languages, and learned Sciences, but
in Painting, Turning, Gardening,
B b Tempering,

Trade.

Tempering, and Working in Iron, and all other useful Arts is worth the having. 2. Where the Exercise it self, without any Consideration, is necessary, or useful for Health. Knowledge in some things is so necessary to be got by Children, whilst they are young, that some part of their time is to be allotted to their improvement in them, though those Employments contribute nothing at all to their health : Such are Reading, and Writing, and all other sedentary Studies, for the cultivating of the Mind, which unavoidably take up a great part of Gentlemens time, quite from their Cradles. Other *Manual Arts*, which are both got, and exercised by Labour, do many of them, by that Exercise, not only increase our Dexterity and Skill, but contribute to our Health too, especially, such as imploy us in the open Air. In these, then, Health and Improvement may be joyn'd together, and of these should some fit ones be chosen, to be made the Recreations of one, whose chief Business is with Books and Study. In this Choice, the Age and Inclination of the Person is to be considered, and Constraint always to be avoided in bringing him to it. For
Command

§. 205. The great Men among the *Foyner*.
 Ancients, understood very well how to
 reconcile manual Labour with Affairs
 of State, and thought it no lessening
 to their Dignity to make the one the
 Recreation to the other. That indeed
 which seems most generally to have
 imploy'd and diverted their spare Hours
 was Agriculture. *Gideon* amongst the
Jews was taken from Thrashing, as
 well as *Cincinnatus* amongst the *Ro-*
mans from the Plough, to Command
 the Armies of their Countries against
 their Enemies, and 'tis plain their dex-
 terous handling of the Flayl or the
 Plough, and being good Workmen
 with these Tools, did not hinder their
 Skill in Arms, nor make them less able
 in the Arts of War or Government.
 They were great Captains and Statef-
 men as well as Husbandmen. *Cato*
major, who had with great Reputation
 born all the great Offices of the Com-
 monwealth, has left us an Evidence
 under his own Hand, how much he
 was versed in Country Affairs; and as
 I remember, *Cyrus* thought *Gardening*
 so little beneath the Dignity and Gran-
 deur of a Throne, that he shew'd *Xe-*
nophon a large Field of Fruit-Trees all of

Joyner. his own Planting. The Records of Antiquity both amongst *Jews* and *Gentiles*, are full of Instances of this kind, if it were necessary to recommend useful Recreations by Examples.

Recreation.

§. 206. Nor let it be thought that I mistake, when I call these or the like Exercises of Manual Arts, *Diversions* or *Recreations*: For *Recreation* is not being Idle (as every one may observe) but easing the wearied part by change of Business: And he that thinks *Diversions* may not lie in hard and painful Labour, forgets the early rising, hard riding, heat, cold and hunger of Huntsmen, which is yet known to be the constant Recreation of Men of the greatest Condition. *Delving, Planting, Inoculating*, or any the like profitable Employments, would be no less a *Diversions*, than any of the idle Sports in fashion, if Men could but be brought to delight in them, which Custom and Skill in a Trade will quickly bring any one to do. And I doubt not, but there are to be found those, who being frequently call'd to Cards, or any other Play, by those they could not refuse, have been more tired with these *Recreations*, than with any the most serious Employment

Employment of Life, though the Play ^{Recreation.} has been such, as they have naturally had no aversion to, and with which they could willingly sometimes divert themselves.

§. 207. Play, wherein Persons of Condition, especially Ladies, waste so much of their time, is a plain instance to me, that Men cannot be perfectly idle; they must be doing something. For how else could they sit so many Hours toiling at that, which generally gives more Vexation than Delight to People, whilst they are actually engag'd in it? 'Tis certain, Gaming leaves no Satisfaction behind it to those who reflect when it is over, and it no way profits either Body or Mind: As to their Estates, if it strike so deep as to concern them, it is a *Trade* then, and not a *Recreation*, wherein few, that have any thing else to live on, thrive: and at best, a thriving Gamester has but a poor Trade on't, who fills his Pockets at the price of his Reputation.

Recreation belongs not to People, who are Strangers to Business, and are not wasted and wearied with the Employment of their Calling. The Skill should be, so to order their time of Re-

Recreation.
on.

creation, that it may relax and refresh the part, that has been exercis'd, and is tired, and yet do something, which besides the present Delight and Ease, may produce, what will afterwards be profitable. It has been nothing but the Vanity and Pride of Greatness and Riches, that has brought unprofitable and dangerous *Pastimes* (as they are call'd) into fashion, and perswaded People into a belief, that the learning or putting their Hands to any thing, that was useful, could not be a *Diversion* fit for a Gentleman. This has been that, which has given *Cards, Dice, and Drinking*, so much Credit in the World: And a great many throw away their spare Hours in them, through the prevalency of Custom, and want of some better Employment to fill up the Vacancy of Leisure, more than from any real delight is to be found in them. They cannot bear the dead weight of unemploy'd time lying upon their hands, nor the uneasiness it is to do nothing at all: and having never learn'd any laudable manual Art wherewith to divert themselves, they have recourse to those foolish, or ill ways in use, to help off their Time, which a rational Man, till corrupted

corrupted by Custom, could find very little pleasure in. Recreation:

§. 208. I say not this, that I would never have a young Gentleman accommodate himself to the innocent *Diversions* in fashion, amongst those of his Age and Condition. I am so far from having him austere and morose to that degree, that I would persuade him to more than ordinary Complaisance for all the Gaities and *Diversions* of those he converses with, and be averse or testy in nothing they should desire of him, that might become a Gentleman and an honest Man. Though as to *Cards* and *Dice*, I think the safest and best way is never to learn any Play upon them, and so to be incapacitated for those dangerous Temptations and incroaching Wasters of useful Time. But allowance being made for *idle and jovial Conversation*, and all fashionable becoming Recreations; I say, a young Man will have time enough, from his serious and main Business, to learn almost any *Trade*. 'Tis want of application, and not of leisure, that Men are not skilful in more *Arts* than one; and an Hour in a Day, constantly employ'd in such a way of *Diversion*, will carry

Trade. carry a Man, in a short time, a great deal farther, than he can imagine : which if it were of no other use, but to drive the common, vicious, useles, and dangerous Pastimes out of fashion ; and to shew there was no need of them would deserve to be encouraged. If Men from their Youth were weaned from that sauntring Humour, wherein some out of Custom, let a good part of their Lives run uselessly away, without either Business or Recreation, they would find time enough to acquire *dexterity and skill in hundreds of Things* ; which though remote from their proper Callings, would not at all interfere with them. And therefore, I think, for this, as well as other Reasons before-mentioned ; a lazy, listless Humour, that idly Dreams away the Days, is of all others the least to be indulged, or permitted in young People. It is the proper state of one Sick, and out of order in his Health, and is tolerable in no Body else, of what Age or Condition soever.

§. 209. To the Arts above-mentioned, may be added *Perfuming, Varnishing, Graving*, and several sorts of working in *Iron, Brass, and Silver* :
And

And if, as it happens to most young *Trade* Gentlemen, that a considerable part of his Time be spent in a great Town, he may learn to cut, polish, and set *precious Stones*, or employ himself in grinding and polishing *Optical Glasses*. Amongst the great variety there is of ingenious *Manual Arts*, 'twill be impossible that no one should be found to please and delight him, unless he be either idle or debauch'd, which is not to be supposed in a right way of Education. And since he cannot be always employ'd in Study, Reading, and Conversation, there will be many an Hour, besides what his Exercises will take up, which, if not spent this way, will be spent worse. For, I conclude, a young Man will seldom desire to sit perfectly still and idle; or if he does, 'tis a fault that ought to be mended.

§. 210. But if his mistaken Parents, frightened with the disgraceful Names of *Mechanick* and *Trade*, shall have an aversion to any thing of this kind in their Children; yet there is one thing relating to *Trade*, which when they consider, they will think absolutely necessary for their Sons to learn.

Merchants

*Mer-
chants
Accompts.*

Merchants Accompts, though a Science not likely to help a Gentleman to get an Estate, yet possibly there is not any thing of more use and efficacy, to make him prelerve the Estate he has. 'Tis seldom observed, that he who keeps an Accompt of his Income and Expences, and thereby has constantly under view the course of his domestick Affairs, lets them run to ruine: And I doubt not but many a Man gets behind-hand, before he is aware, or runs further on, when he is once in, for want of this Care, or the Skill to do it. I would therefore advise all Gentlemen to learn perfectly *Merchants Accompts*, and not to think it is a Skill, that belongs not to them, because it has received its Name, and has been chiefly practised by Men of Traffick.

§. 211. When my young Master has once got the Skill of *keeping Accounts* (which is a Business of Reason more than Arithmetick) perhaps it will not be amiss, that his Father from thenceforth, require him to do it in all his Concernments. Not that I would have him set down every Pint of Wine, or Play, that costs him Money; the general Name of Expences will serve for
such

the main of them, may be reduced to *Travel*. these Two, first Language, secondly an Improvement in Wisdom and Prudence, by seeing Men, and conversing with People of Tempers, Customs, and Ways of living, different from one another, and especially from those of his Parish and Neighbourhood. But from Sixteen to One and twenty, which is the ordinary *time of Travel*, Men are of all their Lives, the least suited to these Improvements. The first Season to get Foreign Languages, and form the Tongue to their true Accents, I should think, should be from Seven to Fourteen or Sixteen; and then too a Tutor with them is useful and necessary, who may, with those Languages, teach them other things. But to put them out of their Parents view at a great distance, under a Governour, when they think themselves, too much Men to be governed by others, and yet have not Prudence and Experience enough to govern themselves, what is it, but to expose them to all the greatest Dangers of their whole Life, when they have the least Fence and Guard against them? Till that boyling boisterous part of Life comes in, it may be hoped, the Tutor may

Travel.

may have some Authority: Neither the stubbornness of Age, nor the Temptation or Examples of others can take him from his Tutor's Conduct till Fifteen or Sixteen: But then, when he begins to consort himself with Men, and thinks himself one; when he comes to relish, and pride himself in manly Vices, and thinks it a shame to be any longer under the Controul and Conduct of another, what can be hoped from even the most careful and discreet Governour, when neither he has Power to compel, nor his Pupil a disposition to be perswaded; but on the contrary, has the advice of warm Blood, and prevailing Fashion, to hearken to the Temptations of his Companions, just as Wise as himself, rather than to the perswasions of his Tutor, who is now looked on as the Enemy to his Freedom? And when is a Man so like to miscarry, as when at the same time he is both raw and unruly? This is the Season of all his Life, that most requires the Eye and Authority of his Parents, and Friends to govern it. The flexibility of the former part of a Man's Age, not yet grown up to be headstrong

such things well enough : Nor would I have his Father look so narrowly into these Accounts, as to take occasion from thence to criticize on his Expences. He must remember that he himself was once a young Man, and not forget the Thoughts he had then, nor the Right his Son has to have the same, and to have allowance made for them. If therefore, I would have the young Gentleman oblig'd to keep an Account, it is not at all to have that way a check upon his Expences (for what the Father allows him, he ought to let him be fully Master of) but only, that he might be brought early into the Custom of doing it, and that might be made familiar and habitual to him betimes, which will be so useful and necessary to be constantly practis'd the whole Course of his Life. A Noble Venetian, whose Son, wallowed in the Plenty of his Father's Riches, finding his Son's Expences grow very high and extravagant, ordered his Casheer to let him have for the future, no more Money, than what he should count, when he received it. This one would think no great restraint to a young Gentleman's Expences, who could
freely

*Mer-
chants
Accounts.*

*Mer-
chants.
Account.*

freely have as much Money, as he would tell. But, yet this, to one who was used to nothing but the pursuit of his Pleasures, proved a very great trouble, which at last ended in this sober and advantageous Reflection. If it be so much Pains to me barely to count the Money, I would spend, What Labour and Pains did it cost my Ancestors, not only to count, but get it? This rational Thought, suggested by this little Pains impos'd upon him, wrought so effectually upon his Mind, that it made him take up, and from that time forwards, prove good Husband. This at least every body must allow, that nothing is likelier to keep a Man within compass, than the having constantly before his Eyes, the state of his Affairs in a regular course of *Account*.

Travel.

§. 212. The last part usually in Education is *Travel*, which is commonly thought to finish the Work, and compleat the Gentleman. I confess *Travel* into Foreign Countries has great Advantages, but the time usually chosen to send young Men abroad, is I think, of all other, that which renders them least capable of reaping those Advantages. Those which are propos'd, as to the

strong, makes it more governable *Travel.* and safe; and in the after-part, Reason and Fore-sight begin a little to take place, and mind a Man of his Safety and Improvement. The time therefore I should think the fittest for a young Gentleman to be *sent abroad*, would be, either when he is younger, under a Tutor, whom he might be the better for; Or when he is some Years older, without a Governour; when he is of Age to govern himself, and make Observations of what he finds in other Countries worthy his Notice, and that might be of use to him after his return: And when too, being thoroughly acquainted with the Laws and Fashions, the natural and moral Advantages and Defects of his own Country, he has something to exchange, with those abroad, from whose Conversation he hoped to reap any Knowledge.

§. 214. The ordering of *Travel* otherwise, is that, I imagine, which makes so many young Gentlemen come back so little improved by it. And if they do bring home with them any Knowledge of the Places and People, they have seen, it is often an admiration of the worst and vainest Practices they

Travel. T they met with abroad; retaining a relish and memory of those Things wherein their Liberty took its first swing, rather than of what should make them better and wiser after their return. And indeed how can it be otherwise, going abroad at the Age they do, under the care of another, who is to provide their Necessaries, and make their Observations for them? Thus under the Shelter and Pretence of a Governour, thinking themselves excused from standing upon their own Legs, or being accountable for their own Conduct, they very seldom trouble themselves with Enquiries, or making useful Observations of their own. Their Thoughts run after Play and Pleasure, wherein, they take it as a lessening, to be controul'd: but seldom trouble themselves to examine the Designs, observe the Address, and consider the Arts, Tempers, and Inclinations of Men, they meet with; that so they may know how to comport themselves towards them. Here he that Travels with them, is to skreen them; get them out when they have run themselves into the Briars; and in all their Miscariages be answerable for them.

§. 215. I confess, the Knowledge *Travel* of Men is so great a Skill, that it is not to be expected, a young Man should presently be perfect in it. But yet his *going abroad* is to little purpose, if *Travel* does not sometimes open his Eyes, make him cautious and wary, and accustom him to look beyond the outside, and, under the inoffensive Guard of a civil and obliging Carriage, keep himself free and safe in his Conversation with Strangers, and all sorts of People, without forfeiting their good Opinion. He that is sent out to *travel* at the Age, and with the Thoughts of a Man designing to improve himself, may get into the Conversation and Acquaintance of Persons of Condition where he comes; which though a thing of most advantage to a Gentleman that travels, yet I ask amongst our young Men, that go abroad under Tutors, what one is there of an hundred, that ever visits any Person of Quality? much less makes an Acquaintance with such, from whose Conversation he may learn, what is good Breeding in that Country, and what is worth observation in it, Though from such Persons it is, one may learn more in one Day, than in a Years rambling from one Inn to another.

Travel. ther. Nor indeed is it to be wondred. For Men of Worth and Parts, will not easily admit the Familiarity of Boys, who yet need the care of a Tutor : though a young Gentleman and Stranger, appearing like a Man, and shewing a desire to inform himself in the Customs, Manners, Laws, and Government of the Country he is in, will find welcome, assistance and entertainment, amongst the best and most knowing Persons, every where, who will be ready to receive, encourage, and countenance an ingenious and inquisitive Foreigner.

§. 216. This, how true soever it be, will not, I fear, alter the Custom, which has cast the time of Travel upon the worst part of a Man's Life ; but for Reasons not taken from their Improvement. The young Lad must not be ventured abroad at Eight or Ten, for fear what may happen to the tender Child, though he then runs ten times less risque than at Sixteen or Eighteen. Nor must he stay at home till that dangerous heady Age be over, because he must be back again by One and twenty, to marry, and propagate. The Father cannot stay any longer for the Portion, nor the Mother for a new Sett

Sett of Babies to play with: and so my young Master, whatever comes on't, must have a Wife look'd out for him, by that time he is of Age; though it would be no prejudice to his Strength, his Parts, or his Issue, if it were respited for some time, and he had leave to get, in Years and Knowledge, the start a little of his Children, who are often found to tread too near upon the heels of their Fathers, to the no great Satisfaction either of Son or Father. But the young Gentleman being got within view of Matrimony, 'tis time to leave him to his Mistress.

§. 217. Though I am now come to a Conclusion of what obvious Remarks have suggested to me concerning Education, I would not have it thought that I look on it as a just Treatise on this Subject. There are a thousand other things, that may need consideration; especially if one should take in the various Tempers, different Inclinations, and particular Defaults, that are to be found in Children; and prescribe proper Remedies. The variety is so great, that it would require a Volume; nor would that reach it. Each Man's Mind has some peculiarity, as well as his Face, that distinguishes

*Conclu-
sion.*

guishes him from all others; and there are possibly scarce two Children, who can be conducted by exactly the same method. Besides that I think a Prince, a Nobleman, and an ordinary Gentleman's Son, should have different ways of Breeding. But having had here only some general Views, in reference to the main End, and aims in Education, and those designed for a Gentleman's Son, who being then very little, I considered only as white Paper, or Wax, to be moulded and fashioned as one pleases; I have touch'd little more than those Heads, which I judged necessary for the Breeding of a young Gentleman of his Condition in general; and have now published these my occasional Thoughts with this Hope, That though this be far from being a compleat Treatise on this Subject, or such, as that every one may find, what will just fit his Child in it, yet it may give some small light to those, whose Concern for their dear little Ones makes them so irregularly bold, that they dare venture to consult their own Reason, in the Education of their Children, rather than wholly to rely upon Old Custom.



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